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A GRAMMAR
OF THE
HEBREW LANGUAGE.

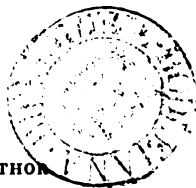
BY

MOSES STUART,

**ASSOCIATE PROFESSOR OF SACRED LITERATURE IN THE
INSTITUTION AT ANDOVER.**

FOURTH EDITION,

REPRINTED WITH THE CONCURRENCE OF THE AUTHOR.



OXFORD: D. A. TALBOYS,

M DCCC XXXI.

736.

THE PUBLISHER TO THE READER.

THE principal reasons that have induced me to reprint the following work, are the high encomiums which have been bestowed upon it by all acquainted with its usefulness; the difficulty of obtaining a sufficient supply from America to meet the demand; and the high price at which it must be sold when procured, in consequence of the expensiveness of importation.

Among those most conversant with the subject in this University, whom I may particularise as approving of this Grammar, are Dr. Nicol, the late Regius-professor of Hebrew, who regretted that he could not constantly recommend it to his pupils from the difficulty they found in obtaining it; and Dr. Pusey, the present Regius-professor, who recommends its employment to beginners; and to these names I might add a host of others, if they were not in themselves quite sufficient. Neither is it a slight recommendation of this work, that it has passed through three editions in America; where it has been adopted in all the principal seminaries, and where the study of Hebrew is made an object of much greater importance than it is with us. And this leads me to mention that this reprint is made with the full sanction and approbation of the learned Author; and that it will shortly be followed by a reprint of his Chrestomathy, or a selection of easy lessons adapted to this Grammar.

The following pages, besides a more than common diligence in the office reading, have been carefully superintended through the press by Mr. Pauli, professor of the Hebrew and

Chaldæan languages; and the Rev. J. Jones, of Christ Church, who has lately earned himself so much credit by a new translation of Isaiah from the original Hebrew. From the scrupulous attention which these gentlemen have given to their task, I feel sure that I run no risk of contradiction in asserting that this Grammar will be found as correct as any yet published in the same language.

With regard to its typographical execution, let that speak for itself; I shall only hope that it will not detract from the praise lately bestowed by a high literary journal upon another work, quite of a different kind, which recently issued from my press^a.

Oxford,
September, 1831.

^a See the QUARTERLY JOURNAL OF EDUCATION for 1831, article *Walker's Mechanics*.

THE AUTHOR'S PREFACE.

THE present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been rewritten; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to present itself to my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But *abridgment* I found to be impossible in this part of my Grammar, without so neglecting perspicuity and illustration as to make it a matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not allowed me sufficient

leisure to accomplish all I could wish as to this compressed edition. A few additions* and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults, which every intelligent reader will spontaneously correct, I have not deemed it necessary to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as possible. The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit for such a declaration.

In regard to the *Sections*, I have departed entirely from the preceding editions; and this, in order to make the references to the Grammar less complex. Of course, I have been obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made in regard to the order of subjects, render this necessary. I regret that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works, this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true; for these continually refer to the large *Thesaurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a *skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many

* These additions have been inserted in their places in this edition.

others, against this practice, is sufficient to render it very doubtful; and the nature of the case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with *brackets*, which should be *omitted* as matters of study, during the *first* time that the contents are passed over. These I have continued only as far as the declensions of nouns; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing the Chrestomathy. Nor should I deem it best, on the *first* going over, to make him commit any thing more of the Paradigms, to memory than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part. II., will be found a full explanation in regard to the method of learning, which I think it advisable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes (the great stumbling block of teachers and learners), I have done my best to render the subject *intelligible*. To make it *less complex* is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature

of the language itself which he labours to explain, and builds on *facts*, he is not answerable for it, that there is complexness in his work. But after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to *quantity*, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons: first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of Oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

*Andover Theol. Seminary,
Sept. 10, 1828.*

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

NO I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of names.
א	ā	'	אַלֶּפֶּה	nālēph	Aw'-lēf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּמְלָה	Gīmēl	Geé-mēl	camel.
ד	dh, d	th in that, d	דַּלֶּת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayīn	Zā-yin	armour.
ח	hh	hh	חֵת	Hhēth	Hhaith	travelling-scrip.
ט	t	t	טֵת	Tēt	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כַּף	Kāph	Kāf	hollow hand.
ל	l	l	לַמֶּד	Lāmēdh	Law'-medh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נּוּן	Nūn	Noon	fish.
ס	s	s	סַמֶּךְ	Sāmēkh	Saw'-mēkh	prop.
ע		"	עַיִן	yayīn	A-yīn	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET.

III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphabet.	Heb.
א א		'	nālēph	ا	ܐ	פ ו כ	א	א
ב ב	bh	v	Bēth	ב	ܒ	ד ג	ב	ב
ג ג	b	b				ה ו	ג	ג
ד ד	gh	g	Gīmēl	ג	ܓ	ז ח	ד	ד
ה ה	g	g				ט י	ה	ה
ו ו	dh	th in that	Dālēth	ד	ܕ	כ ל	ו	ו
ז ז	d	d				מ נ	ז	ז
ח ח	h	h	Hē	ה	ܚ	ס ע	ח	ח
ט ט	v	v	Vāv	ו	ܝ	פ צ	ט	ט
י י	z	z	Zayīn	ז	ܝ	ק ר	י	י
כ כ	hh	hh	Hhēth	כ	ܚ	ש ת	כ	כ
ל ל	t	t	Tēt	כ	ܬ		ל	ל
מ מ	y	y	Yōdh	י	ܝ		מ	מ
נ נ	kh	kh, 'h	Kāph	כ	ܚ		נ	נ
ס ס	k	k				ו ו	ס	ס
ע ע	l	l	Lāmēdh	ל	ܠ	ז ז	ע	ע
פ פ	m	m	Mēm	מ	ܡ	ח ח	פ	פ
צ צ	n	n	Nūn	נ	ܢ	ט ט	צ	צ
ק ק	s	s	Sāmēkh	ס	ܣ	פ פ	ק	ק
ר ר	“	“	yayīn	ע	ܥ	ק ק	ר	ר
ש ש	ph	ph, f	Pē	פ	ܦ	ש ש	ש	ש
ת ת	p	p				ת ת	ת	ת
ת ת	ts	ts	Tsādhe	ט	ܬ			
ת ת	q	q	Qōph	ק	ܩ			
ת ת	r	r	Rēsh	ר	ܪ			
ת ת	s	s	Sīn	ש	ܫ			
ת ת	sh	sh	Shīn	ש	ܫ			
ת ת	th	th	Tāv	ת	ܬ			
ת ת	t	t						

NO. IV. TABLE OF THE VOWELS.

I. Class; A sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmēts	מֶץ מֶץ מֶץ	= <i>a</i> in <i>all</i>	ā
פָּתַח Pättāhh <i>long</i>	מֶץ	= <i>a</i> in <i>father</i>	â
.... Pättāhh <i>med.</i>	מֶץ	= <i>a</i> in <i>faring</i>	a
.... Pättāhh <i>short</i>	מֶץ	= <i>a</i> in <i>man</i>	ă
סֶגוֹל Sēghōl <i>long</i>	מֶץ מֶץ מֶץ	= <i>a</i> in <i>hate</i>	ê
.... Sēghōl <i>medial</i>	מֶץ	= <i>a</i> in <i>hated</i>	e
.... Sēghōl <i>short</i>	מֶץ	= <i>a</i> in <i>climate</i>	ě

II. Class; E and I sound, corresponding vowel-letter, *Yodh*.

צִירִי Tsērī	מֶץ מֶץ מֶץ	= <i>ey</i> in <i>they</i>	ē
.... Sēghōl <i>long</i>	מֶץ מֶץ מֶץ	= <i>ey</i> in <i>purvey</i>	ê
.... Sēghōl <i>medial</i>	מֶץ	= <i>ey</i> in <i>surveyor</i>	e
.... Sēghōl <i>short</i>	מֶץ	= <i>e</i> in <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מֶץ מֶץ מֶץ	= <i>i</i> in <i>machine</i>	ī
.... Hhīrēq <i>med.</i>	מֶץ	= <i>i</i> in <i>chivalry</i>	i
.... Hhīrēq <i>short</i>	מֶץ	= <i>i</i> in <i>pin</i>	ȳ

III. Class; O and U sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hhōlēṃ	מֶץ מֶץ מֶץ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹלֶם Qāmēts Hhā-tēph <i>medial</i> .	מֶץ	= <i>o</i> in <i>holiness</i>	o
.... <i>short</i>	מֶץ	= <i>o</i> in <i>not</i>	ö
שׁוּרֶק Shūrēq	מֶץ מֶץ מֶץ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qıbbūts <i>vicarious</i> .	מֶץ מֶץ מֶץ	= <i>oo</i> in <i>moon</i>	ū
.... Qıbbūts <i>long</i>	מֶץ	= <i>ue</i> in <i>rue</i>	ū
.... Qıbbūts <i>short</i>	מֶץ	= <i>u</i> in <i>full</i>	ü

IV. [Half-vowels,] Sheva, simple and composite.

שֶׁבָּ Shēvā (simple)	מֶץ	= <i>e</i> in <i>begin</i>	ε
פָּתַח חֹלֶם Hhātēph Pättāhh	מֶץ	= <i>a</i> in <i>litany</i>	α
סֶגוֹל חֹלֶם Hhātēph Sēghōl	מֶץ	= <i>e</i> in <i>begin</i>	ε
קָמֶץ חֹלֶם Hhātēph Qāmēts	מֶץ	= <i>o</i> in <i>ivory</i>	ο

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv; also from *alphabetic* compositions in Prov. xxxi, 10, seq.; Lam. i—iv. But in Ps. xxv, xxxiv, cxlv, one letter is omitted; in Ps. xxxvii, ז is repeated, and י omitted. All the other Shemitish alphabets (and the ancient Greek one also), had originally the same number of letters.

Note. The present *square* form of the Hebrew letters, is not the most ancient one; as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramæan forms of letters, and probably originated some time *after* the birth of Christ. This, Kopp has recently shown, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. pp. 95 seq., particularly pp. 150 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, are ranged together. Za-yin (ז) *shield*, and Hlêth (ח) probably *travelling-scrip*, are associated. So Yôdh (י) *hand*, and Kâph (כ) *hollow-hand*; Mêm (מ) *water*, and Nûn (נ) *fish*; also, ay-yîn (ע) *eye*, Pê (פ) *mouth*, Qôph (ק) *ear*, Rêsh (ר) *head*, and Shîn (ש) *tooth*. In Lam. i—iv., ע stands ranged after פ; which shows that the arrangement was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the names of the letters*, seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramæan, e. g. בִּית, רִישׁ, חָם; two seem to be of appropriate Hebrew stamp, viz. עֵין, זֶן; but אֶלֶף, גִּימָל, דָּלֶת, לָמֶד, סָמֶךְ, with וי, and שֵׁן (instead of שֵׁין), are manifestly *exotics*, derived from a kindred language which is now no more, but which (as the more simple forms of the words show), was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them, is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. The alphabet, No. I. col. 7, shows the most probable original significations. See an admirable exhibition of the very ancient forms of Shemitish letters, in Kopp's *Bilder und Schriften der Vorzeit*, II. 157.

§ 5. *The pronunciation of the names of the letters* is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5, of the same, are sounded as directed in the table of the vowels, No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty-nine* letters, as given in No. II. Six of these (as the alphabet shows), have two sounds each, but retain only the ancient single name; one (*Shin*, pronounced *Seen*), is furnished with a point over its *left* tooth (*Shin* has one over the *right* tooth, *Shin*), and also with a different name, in order to distinguish it. The modern Arabians have twenty-eight letters, six of which are distinguished merely by a diacritical point; as is the case in the later Hebrew alphabet. Comp. the Arabic alphabet, in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. *מן* (for *מן*) Job xxxviii, 1, *לְמַרְכָּבָה* (for *לְמַרְכָּבָה*), Is. ix, 6; Neh. ii, 13.

§ 8. *The sounds of the letters* are given, according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned, about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very light sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *Spiritus lenis* of the Greeks to represent it. *Practically*, we do not sound it at all; at least, not perceptibly. In *theory*, it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible, in most cases.

Beth (ב), *bh=v*. So the modern Greeks found their *β*.

Gimel (ג), *gh*, is given by *g*, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh=th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks, who so sound their *δ*.

He (ח) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *v*; which is more probably like the Hebrew usage. I conform to general European usage.

Hheth (ח), *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent חַיִּי, by Θάρρα; and חַיִּי, by Σαλα. But they translate חַיִּי, by Χάμ; and חַיִּי, by Παχάλ. The Arabians have two gradations of sound for this letter.

Tet (ט), is a hard, guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter, is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כֶּזֶר, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס), is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly from the letter שׁ, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as סָפַר and שָׁפַר, *to divide*, etc.

The sound of Ayin (ע), is represented by (‘), the double *Spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲבֹרָה, Γόμορρα, עֲזָרָה Γάζα; but עֲלִי חֵלֶק, אֲמָלִיק Αμαλήκ. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֵל for עֲלֵל; also from its commutation with *N*; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in Αμαλήκ, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *K*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are נ, ה, ל, מ, ו, i. e. נ, ה, ל, מ, ו.

[§ 10. *Unusual letters* are, (1) *Literæ majusculæ*; as **א**, Ps. lxxx, 16. (2) *Minusculæ*; as **א**, Gen. ii, 4. (3) *Suspensæ*; as **א**, Ps. lxxx, 14. (4) *Inversæ*; as **א**, Numb. x, 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]

§ 11. *Similar letters*. These are numerous, in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	ב	כ	Kaph	8. Zayin	ז	ן	Nun
2. Gimel	ג	נ	Nun	9. Hheth	ח	ה	He
3. Daleth	ד	ך	Kaph	10. Hheth	ח	ת	Tav
4. Daleth	ד	ר	Resh	11. Mem	מ	ט	Tet
5. Vav	ו	י	Yodh	12. Mem	ם	ס	Samekh
6. Vav	ו	ן	Nun	13. Tsadhe	צ	ע	Ayin
7. Zayin	ז	ו	Vav				

Explanations.

(1.) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2.) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point; in נ, the bottom stroke is united without any variation of its magnitude. (3.) ד *final* descends below the line; ד does not. (4.) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5.) ו descends to the bottom of the line; י does not. (6.) ו *final* falls below the line; ו does not. (7.) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8.) ז descends only to the line; ו *final* falls below it. (9.) ח has no space between its left side and the top; ח exhibits a small chasm. (10.) ח has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ח has not this mark. (11.) ט is open at the top; ט at the bottom. (12.) ס is almost round; ס *final* is a square or parallelogram. (13.) צ is angular on the right side of it, and the bottom is parallel with the line; ע turns to the left only. Final ע, in its falling stroke, either turns a little to the right, or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters (as also of the vowels,) to practise writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognised with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א ה ח ע	technically called	אֶחָדָע
(b) Labials	ב ו מ פ		בִּימָפָּה
(c) Dentals	ז ס צ ר ש (ש')		זֶסְצֶרֶשׁ
(d) Linguals	ד ט ל נ ת		דֶטֶלֶנֶת
(e) Palatals	ג י כ ק		גִּיכֶקֶ

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows; viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Begādh-kēphāth*, בְּגָדְה־כֶּפֶת.

They are named *Aspirates*, because, when there is no point (Daghesh) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Dagheshe, these letters are called, by the older grammarians, *molles*, and *raphatæ*; with it, *duræ* and *dagesatæ*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named אֶה־וִי, אֶה־וִי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or אֶחָדָע, as stated above.

Resh is sometimes to be added; and *Aleph* sometimes excepted, as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically, these may be called, *līmṇār*, לִמְנָר.

The student should impress these classes, particularly the *first three*, deeply on his memory.

VOWELS.

§ 14. Originally, the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ב, ג, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves, beyond all reasonable doubt, that they are essentially *consonants*.

§ 15. But as the sound of א, ב, ג, was feeble, and often, in *practice*, was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ב, ג, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldeo-Rabbinic Hebrew employs these three letters very often, merely for the purposes of designating vowels. For these reasons, these three letters are called, by recent grammarians, *vowel-letters*, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *Matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ך), are called *Ehevi* (אֵהֶבִי) or *Quiescents*, § 13, *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily show. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why, in the Table No. IV. א, ב, ג, and ד, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely), to designate more or less of the vowel-sounds, which are there associated with them.

§ 17. In the same Table, in column 2nd, the letters א ב ג ד ה ו ז ט י כ, are used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

c

§ 18. The student must divest himself, at the outset, of the habit of giving *English* sounds, to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other, in respect to sound, but for the most part *are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG, Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT, Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes, with much ingenuity, but not satisfactorily.]

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. *In regard to quality*, they may be considered as *pure* or *impure*.

The *quality* of vowels, in regard to the kind of sound which they represent, and the relations of those sounds to each other, is represented in the Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one, with which no consonant-sound coalesces.

§ 24. An *impure* vowel is one, with which a consonant-sound coalesces.

E. g. in דָּבָר *dā-bhār*, both vowels are pure; the first (דָּ), because no consonant follows; the second (בָּ), because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּרָא *bā*, the ב has no distinct sound, because it coalesces with the Qamets; and in רָשָׁא (so written instead of רָשָׁא, § 111. § 112.), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Dagghesh in the ר; in both

which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. *In regard to quantity*, vowels, considered merely in reference to their *appearance*, might be divided into *long* and *short*, but in reference to their *actual* quantity (which is altogether the more important consideration), the general division of them is into *long*, *short*, and *medial*.

This latter classification (to which our principal regard will be had), cannot be made by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels (long in respect to real quantity), may be divided into those *long by nature*, i. e. always long; and those *long by position*, i. e. long only when made so by being placed in a particular position. These may be named (in regard to their appearance only) *doubtful*.

§ 27. *Long by nature*, i. e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.

§ 28. *Doubtful*, i. e. long only in certain positions (more commonly *short* elsewhere), are Pattahh, Seghol, and Qibbut. In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Daghesh'd impure.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Daghesh'd letter, § 58. § 23; e. g. דָּבָר *dā-bhār*, שֶׁנֶּה *shēn*, שֶׁנֶּה *shē-nā*, שֶׁנֶּה *qō-dhēsh*, יִיקֶטֶל *yīq-tōl*. Long Hhireq and Shureq are always *impure*.

§ 31. *The protracted impure vowels* comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in בָּ *ba*; Tseri, as in בֵּין *bēn*, גֵּלָה *gelē*; Hhireq long, as in נִיר *nir*; Hholem, as in לֹ *lō*, קֹל *qōl*; and Shureq, as in קֹמ *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the vowel (which before was long); and therefore it may justly be denominated a *protracted vowel*, § 55.

Note 1. *Appearance merely* will not determine whether a vowel is *protracted*, or simply *long*; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing; e. g. קָמ *qām* (impure) stands for קָמָה *qām*, נִיר *nir* for נִירָה *nir*, קֹל *qōl* for קֹלָה *qōl*, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. *Vice versa*, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them; in which case, they are merely a kind of *fulcrum* for the vowel, e. g. יֵלְמֹד *yil-mōdh* with Hholem pure, i. q. יֵלְמֹד; סֹבְיָה *sō-bhēbh* with Tseri pure, i. q. סֹבְיָה. See § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz in regard to quantity; viz. when it stands before a Daghesht'd letter, e. g. חֲזָקָה *hhūq-qā*, זֻנָּה *zūn-nā*, מַעֲזִיז *mā-yūz-zī*, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable, they result from transcribers having used a vowel-letter as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation, in respect to the same word; e. g. זִיקָלָה *zīq-lāgh* and זִיקְלָה *zī-qelāgh*, קִימֹשׁ *qim-mōsh* and קִימֹשׁ *qī-mōsh*, פִּילֶלֶשׁ *pīl-le-ghēsh* and פִּילֶלֶשׁ *pī-le-gēsh*, מֹרִיגִים *mō-rīg-gim* and מֹרִיגִים *mo-rī-ghim*; see § 64, respecting Yodh *fulcrum*.

§ 32. *The Daghesht'd impure long vowels* are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Daghesht forte.

E. g. בָּרֶכְךָ *bā-rēkh*, so written instead of בָּרֶכְךָ *bār-rēkh*; נֶהְלֵךְ *nē-hāl* instead of נֶהְלֵךְ *nih-hāl*; נִהְלַם *nī-hhām*, instead of נִהְלַם *nihh-hhām*; בָּרֶכְךָ *bō-rākh*, instead of בָּרֶכְךָ *būr-rākh*. No instance of Shureq occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the *protracted ones*;

§ 31; inasmuch as they are not formed by the coalescence of a consonant with a *long* vowel; but are formed from *short* vowels, and made long by the coalescence of the Daghes'd consonant, which is omitted. They seem, therefore, to be shorter than the *protracted* vowels; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. *The vowels long by position* (§ 28), retain the same form as when short; and therefore, in respect to *appearance*, may be rightly named *doubtful* vowels.

It is only from a knowledge of etymology, and of the analogy of forms, that the student can be enabled (for the most part), to determine when these vowels are long.

Of these three vowels, Pattahh and Qibbuts (not vicarious), are made long only by the coalescence of an implied Daghes'd letter; as בָּהֵל *bā-hēl*, for בְּהֵל *bāh-hēl*; רוֹחֵם *rū-hhāts*, for רֹחֵם *rūhh-hhāts*. For cases like לְהִרְאֹת, הִרְאֵה, where Pattahh and Qibbuts apparently have a quiescent א, see § 118, with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as אֵי, אֵצ, אֵה, *gē, tsé, mé*; or by the coalescence of a Daghes'd letter, as הִרְאֵה *hē-hā-rim*, הִרְאֵה *pé-hhā*, הִרְאֵה *né-hhāv*, where the Gutturals ה, ו, exclude the Daghesh forte which belongs to them. See § 58. § 111. § 112. § 54.

§ 34. *The proper short vowels* are Pattahh, Seghol, short Hhireq, Qamets, Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. דָּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-né*, חֹכֶם *hhōkh-mā*, מִקְטָר *mūq-tār*.

Note. Two of these cases may be rendered dubious by appearances; e. g. דָּ appears short, but is in fact i. q. דִּיר. So in קִטָּל, Qibbuts appears short, but is i. q. קִטָּל, Qibbuts being *vicarious*. Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are *medial*, as to quantity, when they are *pure*, and stand in a simple syllable.†

Medial I choose to call the quantity of these vowels, in such cases; and the Masorites have sanctioned the *thing*, if not the *name*. These vowels, under such circumstances, are not long; for a pause accent prolongs them (§ 144), e. g. בָּא-יִלְח, בָּא-יִלְח, מֵלֶכְךָ, *ba-yīlh, bā-yīlh, me-lēkh, mā-lēkh*, etc. Nor are they strictly *short*; for in general they

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound.

are accented (either with the tonic accent, or with a Methegh, both of which imply stress or delay of the voice, § 85), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E.g. נָעַר *na-är*, נָחַל *na-hhālā*; מֵלֶכְךָ *me-lēkh*, נֶחֱפָדְךָ *ne-hēphādkh*; וַיִּגֶּל *vāg-yi-ghēl*, וַתִּי־גֶּהֱל *vāt-ti-ghēl* (prolonged וַתִּי־גֶּהֱל *vāt-tē-ghēl*), וְהָלֹ *o-hālō*.

Note. Here also appearances may be dubious. E. g. נָחַל, with a long impure Daghesh'd vowel; and וַיִּגֶּל, with a Hhireq pure and medial. So נָחַל, with impure, long Pattahh; but נִי־חַל, with a pure medial one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 36. A pure long vowel may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g. דָּבָר *dā-bhār*, שֶׁנָּא *shē-nā*, שֶׁן, *shēn*, שֶׁן־דָּהֶשׁ *qō-dhēsh*, יִשְׁק־טוֹל *yīq-tōl*.

§ 37. The same is the case with impure protracted vowels; e. g. בָּא *bā*, קָאֵם *qām*; גֵּלֵךְ *gēlē*, בֵּנִי *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lo*, קוֹל *qōl*; קוּ־מִי *qū-mū*, קוּם *qūm*.

§ 38. Impure Daghesh'd long vowels can stand only in a simple syllable; e. g. בָּרֶחַק *bā-rēkh*, נֶחָל *nē-hāl*, נִי־חֶמֶם *nī-hhām*, בֹּרֶאֱכָה *bōrāk*, in all which cases, the first syllable contains an impure Daghesh'd long vowel; see § 32.

§ 39. The proper short vowels stand only in a mixed syllable; see § 34.

§ 40. The four medial vowels stand only in a simple syllable; see § 35.

§ 41. *Qibbuts vicarious* is nothing more than a mere expedient for representing Shureq, when the Vav falls out.

It may be in a simple, or in a mixed syllable; e. g. קוּ־מִי *qū-mū*, i. q. קוּמִי *qā-tūl*, i. q. קוּמִי. In a mixed syllable, it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together (as we do in *plan, stripe, shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases, they even supplied a

furtive vowel in the final syllable of words, to shun the amalgamation of two consonants; e. g. for שֶׁפֶר *sēphr*, they wrote and read שֶׁפֶר *sē-phēr*. Still, they admit, in a few cases, such forms as קָא־תֵּל *qā-tāl*.

§ 43. When two consonants *begin* a syllable, they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Sheva, שְׁוָה.

Note. Instead of saying, *brā, brē*, by one impetus of voice (as we do), the Hebrews pronounced *b^erā, b^erē*, i. e. with a very short vowel sound between the two consonants.

§ 44. All Shevas mark either the beginning or the end of syllables, i. e. whenever they occur, they are division marks of syllables.

§ 45. All syllables *beginning* with *two* consonants, have a Sheva (either simple or composite) under the first of them. All syllables, *ending* with one or two vocal consonants, take a Sheva simple, either expressed or implied, under them.

§ 46. All Shevas at the *beginning* of syllables, are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לֶמְדָּה *lā-medhā*. (c) After another Sheva; as יֵלְמְדוּ *yil-medhū*. (d) Under a letter at the beginning of a word; as לֶמֶד *lemōdh*. (e) Under a letter with Daghesth forte; as לִמְדוּ *līm-medhū*. (f) Under a letter in which Daghesth forte is implied; as הִלְלֵם *hāl-lelū* = הִלְלֵם, (or perhaps, *hā-lelū*), not הִלְלֵם *hāl-lū*.

[Note. The common maxim of grammarians, in regard to the case *f* is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e. g. חָרַרְרִי *hār-rē* (not *hār-rerē*), לִבְבִּי *libh-bhē* (not *lib-bebhē*), and so חֲלָלִי (plur. const. of חָלַל) is *hāl-lē*, (not *hāl-lelē*). On the contrary, חִלְלֵם reads *hāl-lelū*, because it belongs to a Daghesth'd form of the verb חָלַל, and the Daghesth is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel, in a mixed syllable; as יִלְמֹד *yil-mōdh*.
 (h) After a long vowel, in a mixed tone syllable; as תִּלְמֹדְנָה *til-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; as לָמַדְתָּ *lā-mādh-tā*.

§ 47. *The form of the Shevās* is exhibited fully by Table IV. No. IV. *The composite Shevas* are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of the Shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel.

E. g. פִּקֹּדֶה *pēqōdh*, חֶבֶה *ḥābh*, אֶלֶּה *elē*, חֶלֶּה *hēlē*, are all considered as *monosyllabic*. What *practical* difference between these sounds existed among the Hebrews, cannot now be determined.

§ 49. *The composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva vocal (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, א, ח, ע, at the beginning of words take (ֿ); but נ, (ֿֿ).

But in such cases as יִחַדֵּל, this form may be exchanged for יִחַדֵּלֿ; so יִחַדֵּלֿ is equivalent to יִחַדֵּלֿֿ; and in such cases, the Guttural may be said to come in the room of a *silent* Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a *composite* Sheva, instead of admitting a *simple* one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable.

§ 50. Gutturals (and other letters), which take a composite Sheva, always *begin* a syllable. A Guttural which *ends* a syllable, must, like the other consonants, take Sheva simple (ֿ), as there is no other *silent* Sheva. E. g. שְׁמַעֲתִי *Shā-māʿ-ti*, יִחַדֵּל *yēhh-dāl*, יִחַדֵּגֶה *yēh-gé*, יִחַדֵּסֹר *yēh-sōr*.

[§ 51. The composite Shevas (ֿֿ) and (ֿֿֿ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. חֶבֶה *ḥābh*, שְׁמַעֲתִי *qdhā-shim*, etc. But (ֿֿֿֿ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general principle* seems plainly to be, a *design to mark the letter as having a real vocal Sheva*, and consequently to advertise the reader,

that the preceding vowel is not to attach it to itself; e. g. **יִתְּב** *ū-s*hābh*, not *ūz-hābh*; **חָבֵרָה** *hā-bh*ṛā-khā*, not *hābh-rā-khā*; **תִּמְלֹךְ** *ti-m*lōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these, are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a Sheva of some kind, either express or implied.

At the end of words, however, Sheva is not *expressed*, but only *implied*; e. g. **קָמ** *qām*, the same as **קֵמ**. The exceptions to this rule are, (1) In a final Kaph; as **קֵפֶה**. (2) When the final syllable ends with two consonants; as **לַמְדֵּה** *lā-mādhē*; but in case the penult consonant is a Guttural, it takes a *Pattāhh furtive*, § 233.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find **תָּנָה** and **תָּנֶה**.

General Remark. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble (specially at the end of a syllable), they always coalesce with a vowel-sound which precedes them, in case they have neither a vowel, nor a Sheva expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (א) באּ bā.	
— Tseri (א) ראשׁ rēsh.	
— Seghol (א) תִּמְצָנָה tīm-tsê-nā.	
— Hholem (א) יֹמֶר yō-mēr.	
Yodh (י) — Tseri (י) בֵּין bēn.	
— Seghol (י) גֵּי gē.	
— Hhireq (י) דִּין dīn.	
Vav (ו) — Hholem (ו) קוֹל qōl.	
— Shureq (ו) קוּם qūm.	
He (ה) — Qamets (ה) גֹּלָה gā-lā.	
— Tseri (ה) גֵּלָה gēlē.	
— Seghol (ה) גֹּל־לֵה. gō-lê.	
— Hholem (ה) גֹּלָה gā-lō.	

In English, we have a multitude of cases similar to these; e. g. *low*, *show*, etc. with *w* quiescent; *say*, *day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. ראשׁוֹן *rī-shōn*, לִקְרָאתָ *līq-rāth*, פֹּאֲרָה *pū-rā*, § 63. But א is *otiant* here, not quiescent; see § 118, with the Notes.

Note 2. Although the Hholem is written over the ו, as in וּ; and the Shureq is written in it, as וִ; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in קוֹל, to the ק; in קוּם, to the ק. Cases like אֶבֶן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long, § 31.

§ 56. The *Ehevi* (יִוְהִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as אֶמֶר *ā-*

mār, מֶר *hēm*, יֶהֱמ *yā-lādh*, יֶלֶד *ve-lēdh*. (2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. מֶסֶר *yēN-sōr*, נֶחֱפָקֶה *nēh-pākh*, שְׁלֵוֹ *shā-lāv-ti*, חֵדָּי *hād̄y*, קָדַו *qāv*. In the last cases, the Sheva is *implied*, i. e. יֶהֱמ־יֶהֱמ, and יֶלֶד־יֶלֶד, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּאֻו *tāv*, קָדַו *qāv*, שְׁלֵוֹ *shā-lēv*, זִיֻּ *zīv*, חֵדָּי *hād̄y*, יֶהֱמ־גֵּי *yēh-gē*, גֹּיֻ *gōy*, גֵּלֻיֻ *gā-lūy*, קָדַי־יֶמֶם *qāy-yēm*, קָדַו־וָמֶם *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva (:), in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently resist *coalescence*, i. e. remain moveable; (ר always, נ sometimes, even when the vowel is adapted to coalescence). At the *end* of words, they resist it only in case the preceding vowel is heterogeneous. Compare however, § 119. *b.* § 120. *b.* § 121. *b.*

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with their preceding vowels. They are then said to be *otiant* (*in otio*, *otiantur*).

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חֶטֶת *hhēt*, נֶאֱתַת *Nāt*. (b) Preceded by a Quiescent; as חֶבֶת־חֶת *hē-bhē-thā*, with נ *otiant*. (c) Followed by Daghesth forte; as מֶדֶז־זֶמֶר *māz-zē=mer*. (d) Yodh, preceded by (ר) and followed by י with a Sheva implied, is *otiant*; as דֶּבְחָרָוֹ *debhā-rāv*, where Sheva is implied under the final י, § 52.

Note. In such cases the *otiant* letter is mostly retained (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have *otiant* vowels; as in *honour*, *hear*, *moan*, etc.

Coalescence of Vowels with Daghesth'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesth, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesth, coalesces with the preceding vowel and lengthens it, § 32.

E. g. חָאֵרֶץ *hā-nā-rēts*, instead of חֶרֶץ *hān-nā-rēts*; יֵעֵנָּה *yē-nā-mēr*, instead of יֵעֵנָּה *yēn-nā-mēr*; בָּהֵל *bā-hēl*, with Pattahh long and impure (§ 33), instead of בֵּהֵל *bāh-hēl*; בִּהֵל *bī-hēl* with Hhireq long and impure (§ 32), instead of בִּהֵל *bīh-hēl*; נֶחֱמָה *nā-hhīm* with Pattahh long and impure (§ 33), instead of נֶחֱמָה *nāhh-hhīm*; נִחְמָה *nī-hhām* with Hhireq long and impure (§ 32), instead of נִחְמָה *nīhh-hhām*; בָּעַר *bā-ēer* (§ 32), instead of בָּעַר *bāy-ēer*; מַעַם *mē-ēm*, instead of מַעַם *mīy-ēm*; בֵּרֶכְךָ *bēr-rēkh*, instead of בֵּרֶכְךָ *bīr-rēkh*, בָּרֶכְךָ *bā-rēkh*, instead of בָּרֶכְךָ *bār-rēkh*, etc. Comp. § 111. § 112.

Note. In regard to this usage, it is plain, that an excluded Daghesht'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature, instead of a short one, as בֵּרֶכְךָ for בִּרֶכְךָ . When in other cases, the *form* of the short vowel remains, the *quantity* of it is changed, § 33.

§ 59. Some other letters occasionally omit Daghesht, with a similar effect, for the most part, on the preceding vowel.

E. g. וַיְהִי *vā-yehī*, instead of וַיְהִי *vāy-yehī*. But it is doubtful how such cases as יִקְחוּ (for יִקְחוּ) were read; i. e. whether they were pronounced *yī-qēhhu* or *yīq-hhu*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as וַיְהִי (for וַיְהִי); some with composite Sheva, as לִקְחָהּ *lū-qēhhā* (for לִקְחָהּ); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-qēhhā*; and so of others like them. But some words have neither of these marks, e. g. יִקְחוּ (for יִקְחוּ); and in such cases, they are probably to be read, as יִקְחוּ *yīq-hhū*, etc. The omission of Daghesht, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written *under* the consonants; of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. קָהָ *khā*.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ך . Hholem is commonly written over the right top of the letter next following that to which it belongs, as טוֹל *tōl*, קוֹל *qōl*;

but sometimes necessity prevents this, e. g. in **לֶחֶם**, where the type will not admit such a disposition of the Hholem. Hholem following **א**, is commonly written over its left side, as **אֶל**; unless followed by **ו**, as **אֵל**.

§ 62. The diacritical point over **ש** and **ז**, often coincides with *Hholem*; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) **ש**, beginning a syllable, if followed by a consonant having a vowel of its own, reads, *sō*; e. g. **שָׁחַד** *sō-nē*. (2) **ז**, following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. **מִשָּׁח** *mō-shē*. On the other hand, (3) **ש** (with two points) beginning a syllable, is read *shō*; e. g. **שָׁמַר** *shō-mēr*. (4) **ז** (with two points) ending a syllable, is read, *ōs*; e. g. **יִרְפֹּז** *yīr-pōs*.

§ 62. Vav (**ו**), with a Hholem over it and a vowel under it, is joined, as a moveable consonant, with the vowel under it; e. g. **לֶחֶם** *lō-vē*, **יְחִי** *yehō-vā*, the Hholem belonging to the preceding letter.

§ 63. *Vowels in connexion with the Quiescents*, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant-sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will show.

Written fully.	Written defectively.	Read.
מִלְאֵתִי	מִלְתִּי	<i>mā-lē-thī.</i>
נִיר	נִר	<i>nīr.</i>
קוֹל	קִל	<i>qōl.</i>
קוֹמֵס	קִמֵּס	<i>qā-mūs.</i>

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra*. E. g. **יְלִמֹד**, the same as **יִלְמֹד** *yīl-mōdh*: **סִבֵּיב**, the same as **סִבֵּב** *sō-bhēbh*: **חִיָּקִי**, the same as **חִיָּקִי** *hhūq-qē*: comp. § 31. Notes 2, 3. In all probability, such forms have sprung from the practice of employing *Vav* and *Yodh* as vowel-letters, § 15. How to distinguish such cases, from those where **ו** and **י**

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e. g. צִדִּיקִים, צִדִּיק. But instances of a contrary usage also exist; e. g. קִלְיוֹת=קִלְיוֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so גֵּר for גֵּיר, etc. Even the same word is variously written; e. g. חֲקִימוֹתֵי, חֲקִימוֹתֵי, חֲקִימוֹתֵי, all pronounced *h^aqi-mō-thī*.

Orthography of Qamets Hhateph.

From the Table No. IV., it appears that Qamets Hhateph (short o) has the same form with Qamets, viz. (◌). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌), followed by simple Sheva without any Methegh between, is short o, if in a syllable not accented.

E. g. חֲכָמִים *hhōkh-mā*, not *hhā-khemā*. But with a Methegh, it reads thus, חֲכָמִים *hhā-khemā*. With an accent, it reads as Qamets; e. g. מֶלֶךְ *māv-tā*, שֶׁנֶּאֱמָר *shāv*, לַיְלָה *lāy-lā*.

Note. There are some few cases, where Methegh does not distinguish Qamets from short o; e. g. דֹּרְבָנוֹת *dōr-bhō-nōth*, not *dhā-rebhō-nōth*; so קֹרְבָנִים *qōr-bān*, not *qā-rebhān*; שְׁמֹרֶת *shōm-rā*, not *shā-merā*. But in these, and the like cases, manuscripts and editions vary as to the Methegh; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghesth forte, in a syllable not accented (◌) is short o.

E. g. בֹּתִים *bōt-tīm*, חֲנִי *hhōn-nē-nī*. If the syllable is accented, it is read as long a; e. g. יָמִים *yām-mā*, לָמִים *lām-mā*, etc.

Note 1. An euphonic Daghesth (§ 75. seq.), at the beginning of a word, does not make short ō of the (◌) belonging to the last syllable of the preceding word; it remains long a still; e. g. שְׁכָנָתָּ בֵּי *shā-khān-tāb-bō*.

Note 2. A Methegh after (◌) does not always make it long a; e. g. בֹּתִים *bōt-tē-khēm*, not *bā-tē-khēm*. See above under a, Note.

(c) The figure (◌), in a final mixed syllable unaccented, is short o.

E. g. unaccented, as וַיָּאֲמַר *vāy-yā-qōm*. With accent, as הָאֲמַר *hā-nā-dhām*, long a.

Remark. All the cases, *a, b, c*, are virtually one and the same; i. e. they are all cases of (,) in a *mixed, unaccented* syllable; e. g. חֶמֶץ *hhōkh-mā*, חֶמֶץ=חֶמֶץ *bōt-tim*, חֶמֶץ=חֶמֶץ *vāy-yā-qōm*, all the same virtually, as in the rule *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (,) is *o* medial in a simple syllable,
(*a*) When a short *o*, i. e. Qamets Hhateph, immediately follows.

E. g. חֶמֶץ *po-ōl-khā*, חֶמֶץ *go-tōbh-khā*. But here (the reverse § 66. *a*), a *Methegh* always stands after the first *o*, i. e. *o* medial.

Note. But there are cases here, where etymology only can distinguish; e. g. חֶמֶץ *qā-tōn-nī* (with *Methegh* according to § 86. *a*); not *qo-tōn-nī*, for the root is חֶמֶץ *qā-tōn*.

(*b*) When a very short *o*, i. e. the composite *Sheva*, *Hhateph Qamets* (,) immediately follows.

E. g. חֶמֶץ *po-ōl*, חֶמֶץ *bo-hhōrī*. *Methegh* always stands after the (,) here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. חֶמֶץ *hā-ōniy-yā*, because ך is the article (§ 162. § 152. *a*. 2); חֶמֶץ *bā-ōniy-yā*, because ך has the article included in it (§ 152. note); חֶמֶץ *bo-ōniy-yā*, because ך is the simple preposition ך, § 139.

§ 68. The nouns שֶׁשׁ *sho-ra-shīm* (from שֶׁשׁ), and שֶׁשׁ *qo-dhā-shīm* (from שֶׁשׁ), are altogether anomalous in their reading.

Patahh furtive.

§ 69. This is a short *Patahh*, employed for the sake of ease or euphony, when a word has either of the *Gutturals*, ה, ח, ע, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. חֶמֶץ *gā-bhōh*, חֶמֶץ *rūhh*, חֶמֶץ *rēy*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the *Patahh*; somewhat as in the English words, *trial*, *vial*, etc. The *furtive Patahh* is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. חֶמֶץ *rūhh*, plur. חֶמֶץ *rū-hhōth*.

Note. Aleph never takes *Patahh furtive*.

DAGHESH.

§ 70. Dāghesh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter; (2) To remove its aspiration.

§ 71. When Dagheshe serves to double the letter in which it is written, it is called *Dagheshe forte*. When it only removes the aspiration, it is called *Dagheshe lene*.

Note. There is a third kind of Dagheshe, which doubles a letter, but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Dagheshe euphonic*.

I. Dagheshe forte.

§ 72. *Distinction of Dagheshe forte and Dagheshe lene*. The former is never written in the *final* letter of a word, unless followed by a vowel; nor in the *first* letter (but Dagheshe euphonic usually appears here); and it is always *immediately preceded by a vowel-sound*. This last circumstance separates it entirely from Dagheshe lene; which is *preceded immediately by a silent Sheva*, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

§ 73. *Orthography of Dagheshe forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point Dagheshe forte; e. g. קִטְטִל קִטְטִל qit-tēl.

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. טִסִּלִּי tsil-lō, instead of טִסִּי; יֶשְׁדִּים yeshōd-dēm, etc.; particularly in derived forms of words, as חִלְלִי (not חִלִּי) from חִלֵּי, etc., in which cases Dagheshe forte is not used.

Note 2. But if the *first* of two letters must have a *Sheva vocal*, the sign Dagheshe is excluded; e. g. לֵלִים עֹלֵלִים ōl-līm, not לֵלִים ṭl-līm.

Note 3. Practice not unfrequently omits Dagheshe forte, when the *second* letter would have a *Sheva vocal*; e. g. יִקְחֵי yiq-hhū, instead of יִקְחֵי yiq-qehhū. Particularly is Dagheshe omitted in such cases, if another letter of the same kind immediately follows; as חִלְלִי, read hā-lelū, not hāl-lū, because the word stands for חִלְלִי; which can be known only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Dagheshe forte, i. e. in the bosom of a ך; as ך. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Dagheshe forte; e. g. קִים is read qūm, but קִים is sounded qiv-vām.

§ 74. *Division of Daghesh forte.* It is, (a) *Compensative*; i. e. merely supplying a letter omitted in the writing.

E. g. נָתַן *nā-thān-nū* for נָתַן, שָׁבַע *yīg-gāsh* for שָׁבַע (§ 107. a), where ך is assimilated.

(b) *Characteristic*; i. e. distinguishing a particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from the form in *Kal*, viz. קָטַל.

Note. In אֵת *āt*, probably for אֵת; שְׁלֵא יִימ׳ *shela-yīm*, for שְׁלֵא יִימ׳; and such cases as קָרַדְתָּ *kā-rāt*, for קָרַדְתָּ; the Daghesh in the final letter is *compensative*, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to *modes* of reading words, in particular places, in a way that is peculiar.

[§ 75. (a) *Daghesh conjunctive.* So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*.

E. g. קָרַדְתָּ *qā-rī-thāl-tī*, יִיחַדְתָּ *ye-hh'sēb-bō*, מָדַזְזֵה *mādz-zē* = מָדַזְזֵה. The vowels (ִ), (ֵ) and (ֶ) are almost the only ones employed before Daghesh *conjunctive*. Sometimes examples are found, like קָמַטְתָּ *qū-mūts-tseñū*. This euphonic Daghesh is frequent, especially in the Psalms. It is rarely found after words with an accent on the ultimate; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*, is an euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חָהַלְתָּ *hhā-dhēl-tū*, instead of חָהַלְתָּ *hhā-dhēl-tū*; יָחַדְתָּ *yē-hhāt-tū*, instead of יָחַדְתָּ. It were better to call this *Daghesh accented*.

§ 77. (c) *Daghesh acuting.* This appears in some cases where a letter should by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*. E. g. חָכַרְתָּ *ākh-kerē-hā*, instead of חָכַרְתָּ *ākh-rē-hā*.]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of enunciation.

Daghesh Lene.

§ 78. *Daghesh lene* belongs only to the Aspirates (בֶּת, בֶּת, Bēghādh kēphāth), and is a sign that they are to be pronounced without any aspiration.

E

E. g. ב is *bh*, but ב = *b*; כ = *kh*, כ = *k*, etc. See alphabet No II.

Note 1. Daghesh *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghesh *lene*; for Daghesh *forte* is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the Daghesh is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it, § 92.

Note 2. Daghesh *forte* in an Aspire, not only *doubles* it, but also (by usage in pronunciation) removes the aspiration; e. g. נָפִיץ *Nāp-pī*, not *Nāph-pī*, although when written out in full, it would seem to be the latter, as נָפִיץ.

§ 79. General rules for the insertion of Daghesh lene.

(1), In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. i, 1, בְּרֵאשִׁית, the Beth takes Daghesh lene; so at the beginning of a verse, Gen. iii, 5, כִּי *kī* (not כִּי *khi*), etc.

(2) In other cases, after a *silent* Sheva, either *express* or *implied*.

E. g. in תָּבַע, Tav has a Daghesh lene, after a silent Sheva *expressed*; in פָּעַל, Pe has one after a Sheva *implied* under the ל, § 52.

(3) After a *disjunctive* accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspire takes a *Daghesh lene*.

E. g. Ps. i, 3, וְיִתֵּן קָפֶה, where the Kaph must be aspirated, were it not that the disjunctive accent, *Rebhi*, is on the preceding syllable יִתֵּן. And so of all the other Disjunctives. See the accents, § 92. seq.

§ 80. On the contrary, *the Aspirates reject Daghesh lene*, when they stand next after a *vocal* Sheva, or after a vowel, whether this be in the same word, or at the end of a preceding one which has no disjunctive accent upon it.

E. g. Gen. i, 2, וְהָיָה תְּהוֹמָה, where the Tav in תְּהוֹמָה follows a *vocal* Sheva (יֵי); and in תְּהוֹמָה *thō-hū* (not *tō-hū*), the ת follows a vowel with a quiescent letter, but that vowel is associated with a *con-junctive* accent (יֵי, Merka), and therefore ת remains aspirated. So after a composite Sheva; e. g. עֲבֹד *abhōdh* (not *ebōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere Pattahh furtive precedes an Aspire,

it takes Daghesh lené; e. g. לָקַחְתָּ *lā-qā^hhkt*, so written instead of לָקַחְתָּ, § 233. Note.

§ 81. *Exceptions.* Etymology and special usage have made many exceptions to these *general* rules.

[(1) An Aspirate, in the middle of a word, and *derived by inflection* from a word which excluded Daghesh lené, does not admit such a Daghesh.

E. g. רִידָּה *riḏh-phū* (not רִידָה) because the ground-form is רִידָה, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesh lené, § 80. So מַלְכָּה *māl-khē*, ground-form מַלְכָה, in which כ is preceded by a vowel; יַעֲזָבִי *ya-āz-bhū*, ground-form יַעֲזֹב, where ב, having a vowel before it, cannot receive Daghesh lené; Infinitive mode בִּגְדָּה *bēghōdh*, and with suffix בִּגְדָּהּ *bigh-dhō*, because, in the ground-form, ד has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not change the state of aspiration in regard to the second letter of a word.

E. g. בָּרַב, with the preposition בָּ prefixed, בִּכְרָב *bikh-thābh* (not בִּכְרַב); בָּפִיר, with בָּ, כִּכְרִיר *kikh-phir* (not כִּכְרִיר); לָבֹהַל, with לָ, לִבְבוֹל *ligh-bhūl* (not לִבְבוֹל), etc.

Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E. g. from סָפַד, Inf. סָפֹד, with prefix לָ, לִסְפֹּד *lis-pōdh*; and such is the *common usage*. But we find also, נָפַל, Inf. נָפֹל, with prefix בָּ, בִּנְפֹל *bīn-phōl*; with קִנְפֹל *kīn-phōl*; but with לָ, לִנְפֹל *līn-pōl*.

Note 2. But when the prefix is *closely* united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79, 2.) is followed; e. g. יָסַד *yis-pōdh* (not יִסְדָּה), Fut. of Kal, from the root סָדָה *sā-phādh*; or, if you please, from the Infinitive form, סָפֹד *se-phōdh*. So in Hiphil, הִשָּׁהִיב *hish-pūl* (not הִשְׁהִיב), from שָׁהִיב. In all such cases, the prefix is an *essential formative* part of the word.

§ 82. *Particular exceptions to the general rules.*

I. Reject Daghesh lené.

(a) The suffix pronouns, הָ, כֶּם, כֵּן. (b) Generally, an Aspirate preceding the final syllable וִית, עֲדֹת, מְלָכֹת, etc.; but not always, as תִּרְבִּית *tār-būth*. (c) The various forms of בָּגַד; e. g. בָּגַד, בָּגְדִי, etc.

II. Admit it contrary to the general rules.

(d) Some words beginning with two Aspirates, viz. כַּכ, בַּכ, בַּב; e. g. Jer. iii, 25, גִּשְׁפָּחָה בְּשִׁתָּהּ; Ex. xiv, 17, וַהֲפָרַח בְּפָרְעוֹ; Is.

x, 9, לֹא בְּכֶרֶם־יִשׁ; but in all such cases, manuscripts and editions differ; some extending the rule, so as to begin with Daghash lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. עֲמִידִים from עֲמִידִים, רִשְׁפִּים from רִשְׁפִּים. (f) An apparent exception is an Aspirate after יִדְּוֹר, which takes Daghash lene. But the Hebrews read this word יִדְּוֹר אִדּוֹ-nāy, which ends with a consonant *y* having a silent Sheva.]

Remark. The detail of Daghash lene, as to *some few* words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in Grammar depends on the insertion or omission of Daghash, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphē (רָפֶה) means soft. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹדֶה khābhədhā; and so it is directly the opposite of Daghash lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. xvi, 16, 28; Num. xxxii, 42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to show that Daghash forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that נ and ה, at the end of words, were quiescent.

MAPPIQ.

§ 84. Mäppiq (מַפִּיק) is a point in the bosom of a final ה (which is almost always quiescent), denoting that it is moveable.

E. g. אֵךְ yāh (אֵךְ would read *yā*); גֹּאֲבִיחַ gā-bhāh (גֹּאֲבִיחַ would read *gā-bhā*).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts, it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Methëgh (מֶתֶּחַ) is a small perpendicular mark (ı), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un`dertake, nòminátion, etc.

The word *Methegh* (*frænum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, *decora suspensio vocis*; which, of course, gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connexion of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (ı), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methëgh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methëgh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy among our best Hebrew bibles respecting it.]

§ 87. The cases in which grammarians and critical editors generally agree that Methëgh *ought to be* employed, and in which, for the most part, it usually is employed, are as follows, viz.

(a) *Uniformly employed*, before all the composite Shevas, when they are preceded by a vowel (and technically called in this case, מְתֵּחַ מְאֻרֵּךְ *ma-M'rikh*); e.g. מְעַבְדִּים, מְחַלֵּץ, מְעַקֵּחַ, etc. (b) *Almost uniformly* the Methëgh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e.g. מְעַבְדִּי, by inflection מְעַבְדִּי, preserving the Methëgh (or this case may be ranked with *c* below). (c) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e.g. מְחַלֵּץ, מְעַבְדִּי, מְחַלֵּץ, etc. with Qibbuts vicarious. (d) The verbs מְחַלֵּץ and מְעַבְדִּי, when they take formative or other prefixes with a short vowel, employ Methëgh after such vowel; e.g. מְחַלֵּץ, מְעַבְדִּי, Imp. with ו, Gen. xii, 2, מְחַלֵּץ, etc.; nearly without exception, in good editions. In principle, this may be classed with *h* below. (e) *Very generally*, on the second syllable before the tone, where it is a simple one; as מְחַלֵּץ, מְעַבְדִּי. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e.g. מְחַלֵּץ, מְעַבְדִּי. (g) After a short vowel made long by position (§ 33), before a letter which excludes a Daghesch

Note 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. אֶתְּחַלְּלֶנּוּ, for the Methegh on אֶתְּ, see *c* above; for that on לְנֶ, see *a*.

Note 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93), are frequently used, when a word has a *distinctive* accent upon it; e. g. וְיִלְכְּוּ עִירִים with Munahh under וְ, instead of וְיִלְכְּוּ עִירִים with Methegh; and so in very many cases.]

MAQQEPH.

§ 88. Maqqēph (מקף, somewhat like our hyphen), connects two words together, and makes them as one, in respect to interpunction and reading.

E. g. אֶתְּחַלְּלֶנּוּ, אֶתְּחַלְּלֶנּוּ. Usually, either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable, is for the most part shortened, if pure.

E. g. עַל־דָּוִד, where עַל has no accent, Gen. i, 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36, § 129, *a*. But here, the punctators are not uniform, for we have לְבִדְדָּוִד *lēbh-Dāvidh* (not לְבִדְדָּוִד), and without Methegh too, in 1 Sam. xxiv, 6; but also לְבִישׁ *lēbh-Nish*, 2 Kings xii, 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as אֶתְּחַלְּלֶנּוּ. Mostly, it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as וְיִלְכְּוּ עִירִים, Gen. vi, 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent, *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (ש) in the beginning of words is the only exception, and is sounded $\bar{u}=oo$ in English. In מַמְרָא $\bar{m}\bar{a}-m\bar{a}r$, מַמְדָּה $\bar{m}\bar{a}-m\bar{a}dh$, etc. the מ and ד are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable, which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel makes a *mixed* syllable, and is followed by a simple Sheva expressed or implied, or by a Daghesch forte; e. g. בָּרֶזֶל $\bar{b}\bar{a}r-z\bar{e}l$, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So מֶדֶד $\bar{m}\bar{e}-m\bar{e}dh$ = מֶדֶד.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Dagesch forte, *provided* such vowel be in a *tone-syllable*. E. g. קָמָה $\bar{q}\bar{a}m$; יִקְטֹל־נָא $\bar{y}\bar{i}q-t\bar{o}l-n\bar{a}$, where the Hholem is in a mixed tone-syllable; גָּמָה $\bar{g}\bar{a}m$ = מָה $\bar{m}\bar{a}$; נֶעֱתָה $\bar{n}\bar{e}th$, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָטֵלָה $\bar{q}\bar{a}-t\bar{e}l\bar{a}$, בֹּגְדֵיהֶם $\bar{b}\bar{o}-g\bar{h}e\bar{d}h\bar{e}m$; but not always before a Maqqeph, as לֶב־דָּוִד $\bar{l}\bar{e}bh-D\bar{a}-v\bar{i}dh$.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֶעֱשִׁית $\bar{r}\bar{e}-sh\bar{i}th$, רֶ is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא $\bar{b}\bar{a}-r\bar{a}$, רָ is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶעֱשִׁית $\bar{r}\bar{e}-sh\bar{i}th$, רֶ is a mixed syllable. But such syllables must always be tone-syllables; excepting the very few cases where quiescent י is irregularly used in short syllables, § 31. Note 3.

9. Every medial vowel stands in a simple syllable, § 35.

10. Every composite Sheva, and every simple Sheva vocal, stands, of course, at the beginning of a syllable, § 46.

Reading of the Hebrew.

(1) Gen. i, 1, בְּרֵאשִׁית *berē-shūth*, בְּ with Daghes lene, 79.*1; with a Sheva under it, 45, and with a Sheva vocal, 46.—רֵעַ *rē*, with a protracted vowel, 31, and an Aleph quiescent, 54 (א).—שִׁיחַ *shūth*, with a Yodh quiescent in Hhireq, 54 (י); ח without any Sheva expressed, having one implied, 52; also without a Daghes lene, 80.—שִׁיחַ is a mixed syllable, 90. 8.

(2) בָּרָא *bā-rā*, בָּ with Daghes lene, 79. 2.; בָּ in a simple syllable, 90. 3.—רָא *rā*, vowel protracted, 31, א quiescent, 54.

(3) אֱלֹהִים *Ālō-him*, אֱ with composite Sheva, 49, which is moveable, 46. *a*.—לֹ *lō*, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ח, 61, because the fashion of the types will not allow it, 61.—חִים *him*, with Yodh Quiescent, 54, and Hhireq protracted, 31, and in a mixed syllable, 90. 8.

(4) נֶחֱשׁ *Neth*, 90. 5. חֲשֵׁה *hāsh-shā-ma-yīm*; חֲשֵׁה *hāsh*, the syllable taking in the *sh* which is made by the Daghes forte in the שׁ, 71 and 73, also 90. 4. שָׁה *shā*, 90. 3.—מָה *ma*, with Pattahh pure and medial, 35, also with accent on it, 100. *b*, and in a simple syllable, 90. 9.—יִם *yīm*, with short Hhireq, 141 and 100. *a*, mixed short syllable, 90. 4.

(5) נֶחֱשׁ *veeth*, Vav moveable, 56. 1. נֶחֱשׁ as above in No. 4.

(6) נֶחֱשׁ *hā-Nā-rēts*, ח 90. 3; נ 90. 3, and with א moveable, 56. 1.—רֵט *rēts*, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) VERSE 2. נֶחֱשׁ *vehā-Nā-rēts*, נ *ve*, in No. 5.

(8) נֶחֱשׁ *hā-ye-thā*, ח with Qamets long, 66. *a*.—יֵה *ye*, Yodh moveable, 56. 1. חֲתָה *thā*, ח without Daghes lene, 80, and followed by ח quiescent, 54. (ח).

(9) חֲתָה *thō-hū*, ח without Daghes lene, 80.—חֲתָה *hū*, with ח moveable, 56. 1, and with ו quiescent, 54. (ו).

(10) חֲתָה *vā-bhō-hū*, ו *vā*, 56. 1, simple syllable, 90. 3.—חֲתָה *bhō*, ב without Daghes lene, 80, simple syllable, 90. 3.

(11) חֲתָה *vehhō-shēkh*, ו *ve*, 56. 1. חֲתָה *hhō*, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62, 2; read as a simple syllable *hhō*, 90. 3.—חֲתָה *shēkh*, short Seghol and mixed syllable, see in No. 6; with a Sheva in the final Kaph, 52. 1.

(12) עַל *āl*, 90. 4. פֶּנִּי *pene*, Pe with Daghes lene, 79. 2; Sheva vocal, 46. *d*.—נִי *nē*, 54. (י).

(13) חֲתָה *thehōm*, ח without Daghes lene, 80.—חֲתָה *hhōm*, 90. 8.

* Note. In this exemplification, the first number in any reference, stands for a section (§) in the Grammar; other references following this, stand for the subdivisions under that section.

(14) וְרִיחַ *verū^ahh*, וְ *ve* in No. 5. רִיחַ *rū^ahh*, with Pattahh forte, 69.

(15) מְרִיחֶהָ *merá-hhe-phèth*, ך with Pattahh long, 33.—ך *hhe*, with Seghol medial, 35, and accented, § 100.

(16) עַל־פָּנָי *āl penē*, No. 12. חָמ־מֵאֲיִם *hām-mā-yīm*, the Daghes forte in Mem attaches to the first syllable; *hām*, 90. 4. מֵאֲיִם *mā-yīm*, see in No. 4.

(17) VERSE 3. *Vāy-yō-mēr* מְרִיחֶהָ *hēhī*, נֹר, with נ moveable, 56. 1, (although we do not sound it), *vā-yehī* נֹר (in *vā*, the Pattahh has a Daghes implied in it, and is to be regarded as long, 59).

(18) VERSE 4. וַיֵּרָא *vāy-yār*, with נ otiant at the end, 57. a. מְרִיחֶהָ *hā-nōr ki-tōbh*, וַיֵּרָא *vāy-yābh-dēl* מְרִיחֶהָ *bēn ha-nōr ū-bhēn* (ū, 90. 1. Note), *hā-hhō-shēkh* (ך *hā*, 59).

(19) VERSE 5. *Vāy-yiq-rā* מְרִיחֶהָ *lā-nōr yōm*, וַעֲלֶה־הֶחָשֶׁךְ (ך *lā*, 59) *qā-rā lāy-lā* (ך *lāy*, 66. a), *vā-yehī* (ך in No. 17) *se-rēbh vā-yehī bhō-qēr yōm* מְרִיחֶהָ *hādh* (ך, 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. such as separate words, or parts of sentences, from each other, which are called **DISJUNCTIVES**; and such as serve to show that words are to be closely connected, either in the reading, or in the sense, which are called **CONJUNCTIVES**.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry; and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically מִשְׁנֵה אֲמָתִי, these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

1. (׃—) *Sillug*, סִלּוּק, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, סִלּוּק

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

פְּסִיחַ pause at the end of a verse. Elsewhere, this same mark stands for Methegh, § 85. Note.

2. (—) *Athnahh*, אֲתָנַח, i. e. respiration.
 *3. (—) Merka Mahpakh, מֶרְקָא מַחְפָּק, a composite accent, see Nos. 23. 25.

(2.) Occasional Pause-Accents; or, Disjunctives of the second Class.

- †4. (—) *Tiphkha*, תִּפְחָה (posterius), i. e. palm of the hand, from the shape. It is also named תִּרְחָה retardation, and (when next before Silluq and Athnahh), תִּמְחָה strong. In poetry, it is merely a Conjunctive; see No. 30.
 *5. (—) *Tiphkha* (anterius); *præpositive*, § 95. a.
 †6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.
 †7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
 †8. (—) *Segholta*, סִגְלָתָא, i. e. cluster of grapes, *postpositive*, § 95. a.

(3.) Lesser Disjunctives; or, Disjunctives of the third Class.

- †9. (—) *Tebhir*, תִּבְרִיר, i. e. interruption.
 10. (—) *Rebhi*, רִבִּיעַ, i. e. resting upon, or lying over.
 *11. (—) *Rebhi Geresh*, a composite accent, with the Geresh *præpositive*, comp. Nos. 10, 15; also § 95. a.
 †12. (—) *Pashta*, פִּשְׁטָא, i. e. expansion (of the voice); *postpositive*, § 95. a.
 13. (—) *Zarqa*, זִרְקָא, i. e. dispersion; *postpositive*. In poetry, (when not *postpositive*), it is a mere Conjunctive; see No. 31; also § 95. a.
 †14. (—) *Yethibh*, יְתִיב, i. e. sitting; *præpositive*. Called also, שֹׁפָר תִּבְיָא *tuba anterior*, and שֹׁפָר תִּבְיָא *tuba inferior*. § 95. a.
 *15. (—) *Geresh*, גֵּרֶשׁ, i. e. expulsion. Also called מָגֶן shield. (Arabic ^سترس *clypeus*), and אִזְלָא retention (أَزَلَّ *cohibuit*).
 †16. (—) *Garshayim*, גֵּרֶשִׁים, i. e. double Geresh. Also called מָגֶן מְרִיב, dual and plural of מָגֶן shield.
 †17. (—) *Telisha Gedhola*, תְּלִישָׁה גְּדוֹלָה, i. e. evulsio major; also מְרִיבָא; *præpositive*, § 95. a.
 †18. (—) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
 19. (—) *Pazer*, פָּזֵר, i. e. disperser. Also גְּדוֹלָה.

20. (|) *Pesiq*, פְּסִיקָה, i. e. cessation. Also פְּסִיקָה *separation*. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

21. (— ') *Munahh*, מוֹנַחַח, i. e. joined. Also שׁוֹפָר יָשָׁר *tuba recta*, and שׁוֹפָר הֹלֵךְ *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called עֲלִיָּה, *Illuy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *Mekharbel*, sieve, i. e. agitation (of the voice.)
22. (' —) *Qadhma*, קֹדְמָה, i. e. before.
23. (—) *Merka*, מְרַקָּה (apoc. of מְאֻרָּקָה) i. e. prolonging; also מְאֻרָּיָה, מְאֻרִּיָּה id.
- +24. (—) *Merka Khephula*, מְרַקָּה כְּפֻלָּה, i. e. Merka doubled. Also תֵּרֵין חֲבִירִין, *two rods*.
25. (— ′) *Mahpakh*, מַחְפָּה, i. e. inversion. Also שׁוֹפָר מְחֻפָּה, *crooked trumpet*, שׁוֹפָר חֻפָּה *inverted trumpet*. In poetry *superius* or *inferius*; in prose, *inferius*.
26. († —) *Shalsheleth*, שְׁלֹשְׁלֵת, i. e. chain.
- +27. (—) *Darga*, דִּרְגָּה, i. e. steps, gradation.
- +28. (° —) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. evulsio minor. Also תְּלִישָׁה *eradicator*? *Postpositive*, § 95. a.
29. (—) *Yerahh*, יָרַח, i. e. moon. Also יָרַח בְּנִי יוֹמֵי *the moon a day old*, עֲגֻלָּה *round*, גִּלְגָּל *wheel*.
- *30. (—) *Tiphhha* (posterius), in poetry a Conjunctive; comp. No. 4.
- *31. (— ~) *Zarqa*, in poetry, a Conjunctive when *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes: viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Seven* of them are always confined to the same position, let the tone be where it may; e. g. Segholta, Pashta, Zarqa (No. 13.) and Telisha Qetanna, must always be put over the *last* letter of a word, (and are therefore called *postpositive*); while Tiphhha *anterius*, Ye-

thibh, and Telisha Gedhola belong only to the *first* letter of a word (and are therefore called *præpositive*; see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do *not* fall in with it.

The student, therefore, can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the general principles which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. ^{וְ}וְהָיָה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. וְלִמְעוֹדִים, where םִ- is acuted. Here is one *Conjunctive*, and one *Disjunctive*, upon the word; but sometimes there are *two Disjunctives*, as וְלִמְעוֹדִים, Lev. x, 4; even two on the same monosyllable, as וְלִמְעוֹדִים, Gen. v, 29; often *two Conjunctives* are put upon one word, as וְלִמְעוֹדִים, Ps. xcvi, 4.

All this shows the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *præpositive* and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable; but not on any other ground.

§ 96. *Accents as signs of interpunction.* This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of *στίχοι*, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. i, 1, we have וְהָיָה אֵלֶיךָ, i. e. Pause-accent (Athnabh) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to show, that the use of the accents by way of *interpunction*, is only secondary.

Note. The Pause-accents are supposed to mark the greater divisions of the sense (like our colon, and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class, make a division of these parts into minuter portions still (like our comma, and, as it were, like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place (when admitted by the nature and length of a verse), and its respective Conjunctives, (showing what words are to be joined together), which are regularly attached to it, i. e. precede it. The manner and order of this *Consecution*, belongs properly to a treatise on the accents. The student, who wishes to become acquainted with it, may find it represented at great length in Boston's Tractatus Stigmologicus, Wasmuth's Instit. Accent., Abicht de Accentibus; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system.

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran, too, has marks for such a purpose. This appears plainly to have been the original design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words, and by the *sense* of a passage; so the accentuation very often (and more usually), accords with these objects; while in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes, of the *recitativo* power of the accents, see Jablonkii Præf. ad Bib. Heb. § 24, and Bartolocci Bibliotheca Rabbin. IV. p. 431.

§ 98. *The proper place* of an accent (neither *præpositive* nor *post-positive*), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the *printed* books from following this rule.]

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish, and to name them. The *Conjunctives* often show what words should be connected, in sense; the *Disjunctives*, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the Pause-accents (and sometimes all the others), affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone (i. e. a word with the tone on the ultimate), is called מִלְרָע *Milrāʿ* (from below); a word with the tone on the *penult*, is called מִלְעָל *Milʿēl* (from above.)

§ 100. *Exceptions.* Several classes of words are *penacuted*;

(a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally, *Seghol*, *Patahh*, or *short Hhireq*, § 34. In a few cases, *Shureq* and *Hhireq* with *Yodh* appear to be *furtive*, and consequently employed as short vowels. E. g. in מִלְרָע and מִלְעָל, which stand for מִלְרָע and מִלְעָל; מִלְרָע, for מִלְרָע, § 120. b. In proper names ending with יָדִי, the *penult* syllable is accented, as מִיכָאֵל *Micaiah*; so also in מִיכָאֵל, as the י is *quasi* furtive, § 120. b.]

* Words with the tone on the *ultimate*, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*, the Syntax excepted.

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, דָּוָה; plurals like the dual, מִיָּה, שָׁמַיִם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָה, which take a furtive vowel; as יִגָּל, § 283. 3. 7.]

(d) All the forms of *regular* verbs, which receive formative suffixes *beginning with a consonant*; excepting those which have מָה and מָה, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are penacuted, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עָע, the tone rests on the penult in all the persons which have formative suffixes *beginning with a vowel*, i. e. in all the persons where הָ, י, or י- is added to the root.

But sometimes the tone is *Milra*; as רָבִי, Imper. רָבִי. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative suffixes *beginning with a consonant* (excepting the suffixes מָה and מָה), the tone rests on the epenthetic ו or י, § 259, which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as דָּלִיָּה, etc. where the tone is on the ultimate.

Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עָע, the tone rests on the penult, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, י, י-.

In a few cases, the tone here is on the last syllable; as שָׁמַיִם, Imp. שָׁמַיִם. This is very rare, except in Kal. Comp. above under *f*.

Note. As in the case *f* Note, above, all the persons of these verbs which have an *epenthetic* ו or י, § 268. c, before formative suffixes *beginning with a consonant* (except the suffixes מָה and מָה), have the tone on the epenthetic syllable, i. e. on the penult.

All the other parts of the verbs עָע are regularly accented, viz. Hophal, Polel, Polal, Hithpoel, and those persons in Kal which have

when its regular place would be on the ultimate; and *vice versa*.

E. g. נִתְּנוּ, נִתְּנוּ; נִתְּנוּ, נִתְּנוּ.

Shifting of the tone-syllable.

§ 101. The rules, in § 99. § 100, constitute the *regular, usual* principles of accentuation. But the *tone-syllable* is often shifted from its *natural place*; e. g.

(a) *Vav*, prefixed to the Præter of verbs, makes the word *Milra*.

E. g. וְשָׁבַרְתָּ, וְשָׁבַרְתָּ; וְשָׁבַרְתָּ, וְשָׁבַרְתָּ; Hiph. וְהִכְבִּידְתָּ, וְהִכְבִּידְתָּ. So too in verbs עָלַ and עָלַ, § 100. f. g. also in *h*.

Exceptions. (1) *Always*; the first per. plur. of verbs; as וְשָׁבַרְנוּ. (2) *Generally*; verbs whose third radical is a Quiescent; as וְשָׁבַרְתָּ, וְשָׁבַרְתָּ. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁבַרְתָּ וְשָׁבַרְתָּ.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive*, prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְשָׁבַרְתָּ, וְשָׁבַרְתָּ. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 283. 2. γ.

Note 2. Futures with *Vav conversive* remain *Milra*. (a) In the first pers. sing.; as וְשָׁבַרְתָּ. (b) In verbs לֵא; as וְשָׁבַרְתָּ. (c) With a pause-accent on the final syllable.

(c) The particle אֵל (not) before the Future, usually (not always) makes it *Milel*.

E. g. אֵל-לֹא תוֹסֵף, אֵל-לֹא תוֹסֵף; אֵל-לֹא תוֹסֵף, אֵל-לֹא תוֹסֵף. do not reprove, אֵל-לֹא תוֹסֵף you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לֵא, preceded by אֵל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. וְשָׁבַרְתָּ, וְשָׁבַרְתָּ; וְשָׁבַרְתָּ, וְשָׁבַרְתָּ; but alone, וְשָׁבַרְתָּ.

But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(e) The Imp. and Fut. apocopated, with an Optative, hortative sense, *commonly* (not always) throw back the accent.

(f) Pause-accents frequently occasion the tone to be shifted; see § 100. *l*.

E. g. **הִשָּׁמֶר** keep thyself, for **הִשָּׁמֶר**; **יֵרָא** let him see, for **יֵרָא**; **יִרְרֶה** for **יִרְרֶה**. The Future always does this, when it has a *furtive vowel*.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. **חִיִּצָּא**, shows that the margin is to be consulted, either for a different reading (as Gen. viii, 17, **חִיִּצָּא** in the case above), or for *literæ majores vel minores*, *Piska*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called **קֶרִי**, *Qeri*, which means, *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called **כְּתִיב**, *Kethibh*, i. e. *written* or *text*. The vowel-points under the *Kethibh* belong to the *Qeri*, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. xx, 13. This is called **קֶרִי וְלֹא כְּתִיב**, *read but not written*. If a word is superfluous in the text, it is left unpointed; as Ezek. xlviii, 16. This is called **כְּתִיב וְלֹא קֶרִי**, *written but not read*.

§ 104. *Literæ majores et minores* distinguish themselves, § 10. *Piskā* (**פְּסִקָּה**) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. xxxv, 22.

Puncta extraordinaria are marked thus, **וַיִּשְׁקָחוּהוּ**. See Gen. xviii, 9; xxxiii, 4, where the points over the letters are *extraordinaria*.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—45.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Changes of Consonants.

[§ 105. It is a principle, occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּ, בִּי, בַּי, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.

§ 106. The changes which affect the consonants, may be ranked under *assimilation*, *casting away*, *addition*, and *transposition*.

§ 107. *Assimilation*. Several consonants are occasionally assimilated; viz.

(1.) *In the first syllable of words*; viz. (a) *Nun*, most frequently of all; e. g. מִזֶּה for מִנֶּה from *this*, וְשֵׁשׁ for וְיֶשֶׁשׁ. This is very common in verbs פָּן, § 252, but not universal. (b) *Lamedh*, rarely; probably in the article חֵל in all cases, § 163, as חֵשְׁמִים for חֵלְמִים, etc. Also in the verb לָקַח; as Fut. יִלְקַח, for יִלְקַח. (c) *Resh*, very seldom; in אֲשֶׁר, as אֲשֶׁר־יִי instead of יִי־אֲשֶׁר, *who will be*; פָּרַס for פָּרַס, which is the form of the word in Syriac and Arabic. (d) *Tav*, in the præformative חֵל (in Hithpael), often assimilates itself to the first radical of the verb; e. g. חֵלְמִים for חֵלְמִים, etc.; see § 187. b. 2. 3. (e) *Mem*, only in a few foreign words; as לִפְדִּי for לִפְדִּי, in Greek λαμπάδες. (f) *Yodh*, in some verbs פָּן, § 251.

(2.) *In the last syllable of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesth forte in the following letter. But assimilation occasionally happens, *at the end of words*, where a Daghesth forte cannot be written, § 72. This takes place, in cases where a *furtive* vowel would stand in the final syllable of the word in its full form; e. g. חֵלְמִים for חֵלְמִים, אֲשֶׁר for אֲשֶׁר, בִּנְיָן for בִּנְיָן, etc. So also, לֵחַל for לֵחַל, אֲחֵדָה for אֲחֵדָה, מִשְׁחָחָה for מִשְׁחָחָה, מִשְׁחָחָה for מִשְׁחָחָה.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek συλλαμβάνω instead of συλλαμβάνω;

and so at the end of words, ὀδοῦς for ὀδόνς (Gen. ὀδόντος), Κλημής for Κλημήνς (Gen. Κλημήντος). In Latin, *illustris* for *inlustris*, etc.

§ 108. *Consonants cast away or dropped.* Instances of this nature occur; viz.

(a) *At the beginning of words, by aphæresis*, when a Sheva is under the letter. E. g. (1) *Aleph*; as בְּרַחֲבֵי for בְּרַחֲבֵי, and so not unfrequently. (2) *Yodh*; as לֵד for יֵלֵד, בִּיל for יִבִּיל. (3) *Mem*; as לִקַּח for מִלִּקַּח. (4) *Nun*; as הֵן for נֵן. It is doubtful, whether any letter which has a proper vowel, suffers *aphæresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words, by Syncope.* This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated, takes the place of this Sheva. E. g. מִלֵּל for מִלֵּל, קָרַיִם for קָרַיִם, יִלְמֵד for יִלְמֵד, לִחְמֵל for לִחְמֵל, עֵי for עֵי, פִּי for פִּי, גִּלְיֵי for גִּלְיֵי, בָּעַל for בָּעַל, etc. Syncope of נ is pretty frequent; of ח, very common; of ו and י, more seldom, except in verbs לָחַץ; of ע, very rare. See § 118.

(c) *At the end of words, by apocope.* (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps *Nun* at the end of some proper names; as מְבַדֵּי for מְבַדֵּי. (3) ה final is often dropped, when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such (which often happens), is treated of in §§ 63—65.

§ 109. *Consonants added.* This sometimes happens; viz.

(a) *At the beginning of words, by prosthesis*; e. g. תְּמוּלָה and תְּמוּלָה; בָּרָךְ, בָּרָךְ; (so Greek *χθές*, *ἐχθές*). (b) *In the middle of words, by epenthesis*; e. g. sing. אֶמְחֶה, plur. אֶמְחֶה; אֶמְחֶה for אֶמְחֶה. (c) *At the end of words, by paragoge*; as יִקְטְלוּ, יִקְטְלוּ. Also הֵן and הֵן are frequently added; so יֵי and יֵ sometimes, to participles and nouns. See § 125. b. c. d.

§ 110. *The grammatical transposition of letters is limited principally to the conjugation Hithpael, when it begins with a Sibilant*; § 187. a.

In lexicography, there are a considerable number of transpositions; e. g. לָשׁוּב and לָשׁוּב, a *lamb*; פָּצַר and פָּצַר, to *break*; עֲוֹלָה and עֲוֹלָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography; as עָלָי and עָלָי, to *exult*; סָנַר and סָנַר, to *shut up*. But these

changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence *Daghesh forte* (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

A few cases only occur, of *Daghesh forte* in Resh; as שֶׁהָ, שֶׁהָרָה, שֶׁהָרָה, etc.

§ 112. As a compensation for *Daghesh forte*, excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. § 59.

E. g. שֶׁהָרָה instead of שֶׁהָרָה, מִשְׁמַע instead of מִשְׁמַע, שֶׁהָרָה instead of שֶׁהָרָה, etc. But הָ and הָ commonly take *Pattahh long* before them; as שֶׁהָרָה instead of שֶׁהָרָה; מִשְׁמַע instead of מִשְׁמַע.

[Note. In a great number of cases, *Pattahh long* is the *compensative* vowel; almost always before הָ and הָ, when the *A* sound is required. In other cases, *Daghesh'd Hhireq*, i. e. *Hhireq* including a quiescent *Daghesh'd* letter, is sometimes adopted, instead of *Tseri*; e. g. שֶׁהָרָה (not שֶׁהָרָה) instead of שֶׁהָרָה *biy-er*; so שֶׁהָרָה (not שֶׁהָרָה) for שֶׁהָרָה; also *Qibbutz long* and impure instead of *Hholem*, as שֶׁהָרָה (not שֶׁהָרָה) instead of שֶׁהָרָה. It follows, that the student must not always expect a vowel long in *appearance*, before the Gutturals; because = and = long, are frequently used instead of = and =. The use of long = (instead of *Hholem*), is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; particularly in a *final* syllable.

E. g. שֶׁהָרָה (Imp.) instead of שֶׁהָרָה, שֶׁהָרָה instead of שֶׁהָרָה. Often too in a *penult* syllable; as שֶׁהָרָה instead of שֶׁהָרָה, שֶׁהָרָה instead of שֶׁהָרָה.

Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שֶׁהָרָה instead of שֶׁהָרָה; Piel, שֶׁהָרָה instead of שֶׁהָרָה, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which must be retained, *Pattahh furtive* is put before the Guttural; as שֶׁהָרָה, שֶׁהָרָה, etc. See § 69.

Note 3. Resh never takes a *Pattahh furtive*.

§ 114. Instead of simple *Sheva* vocal, the Gutturals take a composite *Sheva*.

E. g. אֶלֶף, חֶפֶז, חֶלֶי; see § 49. Note. Sheva *simple* stands under the Gutturals, at the *end* of a *mixed* syllable, after a short vowel, and when a *silent* Sheva is required, § 50; as אֶחָדִי, אֶחָדִי.

Peculiarities of Quiescents.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה י, (*Ehevi*) §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds, in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is proper here.

§ 115. *General principle which regulates quiescence.* The letters א, ו, י, (*Evi*) quiesce, when a *homogeneous* vowel precedes them (53), and, according to the analogy of other consonants, they would stand at the *end* of a *mixed* syllable, and take a simple Sheva silent, express or implied, § 56.2.

E. g. מִצָּה instead of מִצָּהּ, בִּיהִדָּה instead of בִּיהִדָּהּ, יִיטב instead of יִיטבּ, הִישָׁב instead of הִישָׁבּ.

Note. If the preceding vowel be naturally *heterogeneous*, still, in very many cases, it does not exclude *quiescence*. But a peculiar expedient is adopted to effect this; see § 117. 1. Comp. with this, § 56.3.

Such is the *general* rule for cases of *quiescence* (subject however to many exceptions). But *quiescence* is not limited to this case only; for,

§ 116. *Quiescence* sometimes happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. c. 2. § 120. c.

E. g. קוֹם instead of קוֹם, קוֹם instead of קוֹיִם, נִמְצָאת instead of נִמְצָאת, רָאשׁ instead of רָאשׁ, גְּלוֹת instead of גְּלוֹת, שְׁבִית instead of שְׁבִית; and so often, when the vowel preceding the *furtive* one is *homogeneous*. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of *quiescence*; but *quiescence* is often effected (in cases when such preceding vowel would be naturally *heterogeneous*), in two different ways; for,

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הִישָׁב (which would be the regular analogous form), is substituted הִישָׁב, i. e. the heterogeneous short Hhireq in the sylla-

ble וְ, conforms to, or becomes homogeneous with, the Vav in וְ. So עוֹלָה for עוֹלָה, גְּלִיָּה for גְּלִיָּה, etc.

(2) The Quiescent may conform to the vowel.

E. g. קָמָה for קָמָה, גְּלִיָּה for גְּלִיָּה, שְׁלִי for שְׁלִי, etc.

Practice only can teach the student, when the cases which come within these rules take place.

§ 118. The letters א, ו, י, having a vowel of their own, and being preceded by a consonant with Sheva, sometimes remit their vowel to the place of the preceding Sheva, and become *otiant*. ה also is subject to the same peculiarity, when it stands for the article, § 162, or is employed as a prefix characteristic of *conjugation*, etc. § 174.

E. g. רָאשִׁים for רָאשִׁים, רָאשֹׁן for רָאשֹׁן, בָּאֵר for בָּאֵר, פָּאֵרָה for פָּאֵרָה; בָּוִא for בָּוִא, קָוָה for קָוָה, עֵי for עֵי, פָּוִי for פָּוִי, אֵיבָה for אֵיבָה; גְּלִיָּה for גְּלִיָּה, אֵימָה for אֵימָה, בִּיתְרוֹן for בִּיתְרוֹן, גְּלִיָּה (with Yodh omitted) for גְּלִיָּה, etc. In respect to ה, לְחַפְּלוֹ for לְחַפְּלוֹ, פָּעָם for פָּעָם, לְחַפְּלוֹ for לְחַפְּלוֹ, Hiph. Inf., יִקְטֹל for יִקְטֹל, Fut. Niphal, etc. § 199. comp. 108. b, also § 119—121.

[Note 1. This has been named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together), as to show that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases, in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to א. That they are not so, but cases of *otium*, is plain from the following examples; viz. לְקָרָאת (instead of לְקָרָאת); but with a sing. suffix, לְקָרָאתִי, with a plural one, לְקָרָאתֶם. So מְלֹאכָה (instead of מְלֹאכָה), constr. state מְלֹאכָתִי, with suffix מְלֹאכָתֶךָ. Aleph, then, has no effect on the mutability or quantity of the vowel which precedes it, in such cases; consequently it is *otiant*. Instances of Vav and Yodh do not occur in the same way as those above of Aleph; but such cases as פָּוִי for פָּוִי, עֵי for עֵי, יִגְלִי for יִגְלִי, etc. show that Vav and Yodh do become as completely *otiant* as Aleph, and on the like principles. For etymology's sake, Yodh and Vav are retained in such words as אֵימָה (for אֵימָה), בָּוִא (for בָּוִא); and in these cases, they have the appearance of being *quiescent*, but are in fact *otiant*, as the above examples show. The principle is an extensive one in regard to Vav and Yodh, in verbs לָה, which are properly לָה and לָה. It will account for a great part of the abridged forms of these verbs; see § 281. In other classes of words, such *otium* of Yodh and Vav is far more seldom than that of Aleph.

Note 3. א, ו, י, being *otiant*, are frequently omitted in writing; e. g. מַלְךְ for מַלְכֶּךְ, יָדָל for יָדָלֶל; בֶּן for בֶּן־בֶּן=בֶּן־בֶּן, שָׁלֵךְ for שָׁלֵךְ־שָׁלֵךְ; פִּי for פִּי־פִי, יָגֵלֵךְ for יָגֵלֵךְ־יָגֵלֵךְ, etc.; see § 57. § 63.

§ 119. PECULIARITIES OF ALEPH. These are so many, that they need an explicit and separate statement.

(a) *Aleph* is sometimes (1) A Guttural; as in אֶלֶף. (2) A Quiescent; as in אֶלֶף, אֶלֶף. (3) It is sometimes treated as a common consonant; as אֶלֶף, plur. אֶלֶף־אֶלֶף, אֶלֶף־אֶלֶף *bōn-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph at the end of a word* has no guttural power (comp. § 69), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in אֶלֶף; otiant, as in אֶלֶף־אֶלֶף, אֶלֶף־אֶלֶף, see § 57. b. a.; or it retains a common consonant power, e. g. in Segholates, as אֶלֶף, plur. אֶלֶף־אֶלֶף; אֶלֶף, with suffix אֶלֶף־אֶלֶף, *sōbk-nām*.

(c) *Aleph in the middle of a word*, (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases, it drops such Sheva, and quiesces in the preceding vowel, lengthening it; e. g. אֶלֶם instead of אֶלֶם־אֶלֶם, אֶלֶל־אֶלֶל instead of אֶלֶל־אֶלֶל־אֶלֶל, אֶלֶל instead of אֶלֶל־אֶלֶל, אֶלֶל for אֶלֶל־אֶלֶל, etc. comp. § 152. c. 2. These may be called cases of *contraction*. In אֶלֶל־אֶלֶל, the points are not appropriate; for the Jews read, אֶלֶל־אֶלֶל=אֶלֶל־אֶלֶל, as the Pattahh is long. The word, however, is *sui generis* in respect to *form*. (2) But where the other Gutturals take a Sheva silent (§ 114. Note), *Aleph* usually becomes *quiescent*; e. g. אֶלֶל־אֶלֶל, but with another Guttural, as אֶלֶל־אֶלֶל. (3) *Aleph penult*, in words that would regularly be Segholates, and where א would then have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous), and lengthens it; e. g. אֶלֶל for אֶלֶל־אֶלֶל, אֶלֶל־אֶלֶל for אֶלֶל־אֶלֶל־אֶלֶל; see § 116. (4) Immediately before a vowel, it sometimes remits that vowel to the preceding letter with a Sheva, and becomes *otiant*; see § 118.

(d) *Aleph at the beginning of a word*. (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases (after the manner of the Syriac), it employs a long vowel instead of it; e. g. אֶלֶל instead of אֶלֶל־אֶלֶל, אֶלֶל־אֶלֶל for אֶלֶל־אֶלֶל־אֶלֶל, אֶלֶל־אֶלֶל for אֶלֶל־אֶלֶל־אֶלֶל. This happens only at the *beginning* of words.

§ 120. PECULIARITIES OF VAV AND YODH. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva, and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (b) They quiesce at the end of words, also, when they would be preceded by a *silent* Sheva, or analogically would be preceded by a *furtive* vowel; e. g. אֶלֶל instead of אֶלֶל־אֶלֶל, אֶלֶל for אֶלֶל־אֶלֶל, אֶלֶל in-

stead of **בָּוּזוּ**, **יִשְׁתַּחֲוּוּ** for **יִשְׁתַּחֲוּוּ** with Pattahh furtive. To this principle there are one or two exceptions in respect to *Vav*; e. g. **לָוּזוּ**.

With **N**, the case is different; e. g. **חֲטָא** (instead of **חֲטָא**) with **N** *otiant*; on the other hand, **בָּלָא**, with **N** moveable, like the other consonants.

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. **גָּלוּת** instead of **גָּלוּת**, **רַעֲוִית** instead of **רַעֲוִית**, **שְׁבִית** instead of **שְׁבִית**; comp. § 119. c. 3.

§ 121. PECULIARITIES OF **HE**. (a) *At the beginning and in the middle of words*, it is always a moveable consonant. Apparent exceptions are some compound proper names (as **פִּדְחָצִיר** with quiescent **ח**), which depend only on the transcriber. (b) *He*, at the end of words, is nearly always *quiescent*; as **גָּלָה** *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as **גָּבִיחַ** *gā-bhāh*, § 84. (c) It will bear a *furtive* vowel before it without quiescence; e. g. **בָּלָח**, **לָחָץ**, **בָּסָח**, etc. and must in such cases be considered as moveable; comp. **N** in § 119. b, in **בָּלָח**, etc. (d) *He* is frequently made *otiant*, at the end of a word, by a Daghesh forte euphonic; e. g. **מַחֲזִיב** = **מַחֲזִיב**, **מַחֲזִיב** *māt-tōbh*, **עֲשֹׂה** *ep-peri*. But this belongs merely to *modes of reading*.

§ 122. *The Quiescents are sometimes commuted*; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

חָ	is put for	חָ	as	חָ	for	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ
חָ	—	חָ	—	חָ	—	חָ

(2) Sometimes in the middle of words; as **חָ** for **חָ**, **חָ** for **חָ**, etc.

§ 123. Quiescents are frequently omitted in writing words, § 63.

§ 124. The Quiescents frequently suffer *apocope*.

(a) In verbs **לָה**, in the Fut. and Imper., and when they have suffixes; § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. *b.*]

§ 125. The Quiescents (with a vowel preceding them), are often employed by way of *paragoge*.

(a) *Aleph* is sometimes paragogic, after the syllables, א, י, ו; e. g. נָקָו=נָקָוּ, רָבּוּ=רָבּוּא, חָלָכוּ=חָלָכוּא they go. This last form is a usual one in Arabic.

(b) Also חָ, חָ, חָ; e. g. חָקָל, חָקָלָה, חָן, חָנָה; חָשָׁר, חָשָׁרָה.

(c) More seldom ו; e. g. pronoun suffix מָ, parag. מָו; so in the noun חָיָה, parag. חָיָו.

(d) Rarely י, as מָקָוִים, מָקָוִי; but *Yodh* is often inserted between two words, united to form a proper name; as מָנָהּ *man*, אֱלֹהִים *God*, united גַּבְרִיאֵל *Gabriel*, i. e. man of God.

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connexion of the word with the context must determine whether such doubtful forms are *pronouns* or *paragogic letters*.

CHANGES OF THE VOWELS.

§ 126. The changes, which words in the Hebrew (as in other languages) undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

§ 127. VOWELS MUTABLE AND IMMUTABLE. The general principle is, that *pure Vowels are mutable; impure ones immutable*. See § 20. seq.

[*Exceptions.* (1) *Long impure vowels are sometimes exchanged for each other*; as מָנוּס, plur. מְנוּסִים. (2) *Long impure ones, for long pure ones*; as Imp. 2nd pers. masc. קָוִים, 2nd pers. plur. fem. לְמָנָהּ with Hholem pure; Niph. Fut. 3rd masc. sing. יָקוּם with Hholem impure and protracted, 3rd plur. fem. וְלִמְנָהּ, with Hholem pure and mutable; Hiph. Imp. 2nd pers. plur. masc. וְהִקְטִילוּ, plur. fem. וְהִקְטִילָהּ with Tseri pure. (3) *Long impure vowels for short ones*; as גֶּדוּל, const. גֶּדְהוֹל; חֲבִיבָה, constr. חֲבִיבָהּ. (4) *Long impure vowels for Shevas*; e. g. גֶּלָהּ, fem. גֶּלְתָהּ. It will of course be understood that *all* the long pure vowels are, from their nature, mutable.

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice.

Note 1. The *composite* Shevas in a like way, are frequently ex-

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּבָר *word*, but יְהוָה *the word of Jehovah*, where the original syllable דָּבָר is shortened to דָּבָר; see § 342. b.

(c) Long vowels before a Daghest forte latent, in a final letter (not a Guttural), when a change is required, for the most part are exchanged for an appropriate short vowel.

E. g. (a) Tseri goes into *Hhireq parvum*; as מִן (with Dag. forte implied in the מ), מִן. (b) Hholem into *Qibbuts short*; as מִן, מִן; but sometimes into *Qamets Hhateph*, as מִן, מִן *öz-zî*.

Note. If the tone remains, the vowel continues long in such cases; e. g. מִן *shām-mā*, מִן *hēm-mā*.

(d) A pause accent falling on final Tseri, not unfrequently shortens it into Pattahh. See § 145.]

§ 130. *Short vowels in mixed syllables become long*;

(a) When the form of the word is in any way so changed, that they come to stand in a *simple* syllable.

E. g. מִן, מִן; מִן, מִן. So, of course, before a Quiescent; as מִן instead of מִן, מִן instead of מִן=מִן.

[(b) When a Daghest forte is omitted in writing, the short vowel that would stand before it becomes long; § 112. comp. § 58. § 59.

E. g. מִן instead of מִן, מִן instead of מִן, מִן instead of מִן, etc.

Note 1. Daghest forte, *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes. E. g. מִן instead of מִן, מִן instead of מִן, מִן for מִן *yith-ävv*; but sometimes the vowel remains short, as מִן for מִן, מִן (not מִן) for מִן.

Note 2. In the case *b* above, the syllable with the short vowel, becoming a *simple* one by the coalescence of the implied Daghest'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before מ and מ, however, the vowel Pattahh usually remains, in such cases; but it is long, § 112. Note.

(c) The article prefixed to a few words, lengthens the short vowel in them.

E. g. מִן, מִן; מִן, מִן; מִן, מִן; מִן, מִן; מִן, מִן. Usage only can distinguish such cases.

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it

E. g. מַיִם, מַיִם; מֵיִם, מֵיִם. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said to *fall away* when they are dropped and a *Sheva* takes their place.

E. g. דָּדָר, דָּדָר, where the vowel under the ד, in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְנֶה, יִבְנֶה, where the final quiescent long Seghol of the first word is dropped.

§ 133. When the tone is moved forward one syllable (i. e. moved toward the left hand); (a) The penult vowel of the ground-form * falls away, if pure and mutable.

E. g. דָּדָר, דָּדָר; עָנָב, עָנָב. If the tone is not shifted the vowel remains; e. g. יָסַב, יָסַב.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, if mutable, fall away.

E. g. דָּדָר, דָּדָר; יָסַב, יָסַב; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

[§ 134. *Regimen or the construct state* (§ 332), usually occasions both the ultimate and penult vowels to fall away, if pure and mutable.

E. g. דָּדָר word, יְהוָה the words of Jehovah. But not all vowels which appear to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participial forms, and in many others, remains unchanged by a state of regimen; e. g. קוֹיֵט, reg. the same; אֵיב, reg. the same; שָׁם, reg. the same; other like forms follow the rule, e. g. בֵּן, reg. בֵּן; מִקֵּץ, reg. מִקֵּץ. The vowels are sometimes dubious by usage; as in פָּרַשׁ, reg. פָּרַשׁ and פָּרַשׁ.

Note. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, these nouns being monosyllabic in theory,

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. *Where the ground-form of a word receives an accession at the end beginning with a vowel; (a) Which requires both consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.*

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה; יָקַטַל, plur. יָקַטְלוּ; קָבַד, fem. קָבַדָּה; part. pres. קָטַל, fem. קָטְלָה, plur. קָטְלוּ; in Piel, מָלַךְ, fem. מָלְכָה; but also in nouns of Dec. VII., as אָיִב, plur. אֵיבִים.

(b) Also, where only the final consonant is united with an *accessory* vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלִי (not קָטְלִי), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a vowel instead of having a *Sheva*, then such a vowel cannot fall away; e. g. דָּבַר, with suffix דְּבָרוֹ; פּוֹקֵב, plur. פּוֹקְבִים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said, דְּבָרוֹ, as well as דְּבָרוֹ, (especially since they say קָטְלִי, etc.); except that in this way, the method of *suffix-forms* is distinguished from that of simple declension, which marks person and number.]

Rise of New Vowels.

§ 136. We have seen, that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases, an impossible syllable would arise (i. e. one with three consonants before a vowel, § 42); consequently, a *new* vowel must be inserted, in order to avoid this.

E. g. דְּבָר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁי, constr. אֲנָשִׁי (with one composite *Sheva*), would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבָר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. מְנַשִּׁי, constr. מְנַשִּׁי instead of מְנַשִּׁי; חֲלָלִים, constr. חֲלָלִי.

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a *supplied* short vowel, which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix לְ, לְעָבַד, אָכַל, לְאָכַל, חָלִי, לְחָלִי, בָּחֲלִי, חָלִי, יִחְיֶה, וְיִחְיֶה; and analogous to this are prefixes, as לְחִיּוֹת, contrary to the analogy of other guttural forms.

§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִחְפָּח instead of נִחְפָּח, which would make an impossible syllable. So פִּעֵלֶיךָ *po-öl-khā* instead of פִּעֵלֶיךָ; יַעֲמִיד instead of יַעֲמִיד. The ground of this is, that from their nature two Shevas cannot stand together, unless the first be *silent*, and the second *vocal*, except at the end of a word. But in the case above, the *first* is *vocal*, i. e. a composite one, § 46. a; of course the expedient of a *new vowel* must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel, in the same syllable (§ 42); so, to avoid this, they supply a *furtive* vowel, in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מִלֵּל instead of מִלֵּל, סִפֵּר for סִפֵּר, נָעַר for נָעַר, בֵּית for בֵּית. See on Dec. VI. § 359, and also § 283. 3. *γ*. on the Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Præt. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתָּ instead of שָׁמַעְתָּ, in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them, in the final vowel, but are accented on the ultimate; e. g. בָּבֶל, בִּרְזִיל, etc. Comp. § 100. *a*.]

Euphonic changes of the Vowels.

[§ 142. These are various. (*a*) A Guttural with Qamets, seldom admits a Qamets or Pattahh immediately before it, but exchanges them for a Seghol; e. g. הִתְחַרְרִים instead of הִתְחַרְרִים, אֶחָדִי for אֶחָדִי; פָּחַח for פָּחַח, מִדְּאֶלְכִי for מִדְּאֶלְכִי.

Note. The rule is not uniform. Such cases occur, as הִתְחַרְרִים, הִתְחַרְרִים, etc. The word נָעַר is anomalous, being put for נָעַר or נָעַר. The practice of the rule is occasionally extended, to cases where the Gutturals are not present; as עֶדְמָה כְּבוֹדִי, where מָה stands for מָה; also to Gutturals not pointed with Qamets; as הִתְחַרְרִים for הִתְחַרְרִים, *kā-k'dhā-shīm*.

(*b*) In mixed syllables, losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם for יָדָם, אֶחָדִי for אֶחָדִי. The reason of this is, that Pattahh is better adapted to a mixed syllable with the tone; Seghol, to one without it. Consequently,

(*c*) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָלוֹן, const. זָלוֹן, not זָלוֹן. See Dec. V. of nouns, Parad.

(*d*) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. *Qamets*; as חוֹתֶמֶת instead of חוֹתֶמֶת. *Pattahh*; as מִלֵּל for מִלֵּל. *Tseri*; as נִבְרָת for נִבְרָת. So in verbs, חָרַף for חָרַף, חָרַף for חָרַף. In Gutturals, מוֹדַעַת for מוֹדַעַת.

(*e*) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; תִּחְלֶלְךָ for תִּחְלֶלְךָ, תִּחְלֶלְךָ for תִּחְלֶלְךָ, תִּחְלֶלְךָ for תִּחְלֶלְךָ. (2) Short vowels for long ones; as אֶחָדִי for אֶחָדִי, אֶחָדִי for אֶחָדִי. (3) Long vowels are put for short ones arising out of composite Shevas; as תִּחְלֶלְךָ for תִּחְלֶלְךָ, תִּחְלֶלְךָ for תִּחְלֶלְךָ.

All these under *e* are very unfrequent; and it is difficult to decide, whether they should be attributed to mere accidental enphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents (and sometimes others, see § 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. I. *They lengthen short vowels*; changing Pattahh and Seghol (when used for Pattahh, § 142. *d*), into *Qamets*; and *Qamets* Hhateph into *Hholem*.

E. g. מֵיִם, מֵיִם; קָמֶלֶת, קָמֶלֶת; מֵלֶךְ (for מֶלֶךְ, § 142. *d*), מֶלֶךְ. So where they shift the tone also; as מֵתָה, מֵתָה; עָתָה, עָתָה. So וַיָּמָּן *vāy-yā-mōth*, וַיָּמָּן.

Note 1. The *præpositive* and *postpositive* accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מֶלֶךְ (instead of מֶלֶךְ) with Tiphha *anterius*, Ps. xcvi, 1; יִשְׁפָּרֵי (instead of יִשְׁפָּרֵי) with Segholta on the ultimate; see § 146.

[§ 145. II. *They shorten long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. חָפַר, חָפַר; חָפַר, חָפַר; חָפַר, חָפַר. So with verbs, when they have suffixes; as חָפַרְתָּ, חָפַרְתָּ. But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere *arbitrary* euphony.

§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored vowel*; as חָפַרְתָּ, חָפַרְתָּ, ground-form חָפַרְתָּ; חָפַרְתָּ, חָפַרְתָּ, ground-form חָפַרְתָּ; חָפַרְתָּ, חָפַרְתָּ, ground-form חָפַרְתָּ.

(b) When it falls on the succeeding syllable; as חָפַרְתָּ, instead of חָפַרְתָּ, Joel ii, 5; חָפַרְתָּ, instead of חָפַרְתָּ, Joel ii, 8; חָפַרְתָּ, instead of חָפַרְתָּ, Joel ii, 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs לֵה (properly לֵה, § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

* A word or syllable is said to be *in pause*, when a pause-accent rests upon it.

OF THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֶ. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the *Lamedh* of the article הַ is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a *Daghesh forte* in that letter, or by some equivalent.

E. g. הַמֶּטֶר *the rain*, instead of הֶל מֶטֶר; הַאִישׁ *the man*, instead of הֶל אִישׁ, etc., § 107. I. b. § 111. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הֶל, seems probable from the form of the Arabic article, اَل, whose ל is frequently assimilated, in the same manner as the Hebrew. The only difference is, that in Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

OF PRONOUNS.

§ 164. I. PRONOUNS PERSONAL. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2nd and 3rd persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

The following table exhibits the Nominative case, or *ground-form*, of all the personal pronouns.

	Singular.		Plural.
com. <i>I</i> ,	אֲנִי, אֲנִי	<i>We</i> ,	אֲנֵנוּ, אֲנֵנוּ.
mas. <i>thou</i> ,	אַתָּה, אַתָּה	<i>ye</i> ,	אַתֶּם.
fem. <i>thou</i> ,	אַתְּ, אַתְּ	<i>ye</i> ,	אַתֶּנָּה.
mas. <i>he</i> ,	הוּא, הוּא	<i>they</i> ,	הֵם, הֵם.
fem. <i>she</i> ,	הִיא, הִיא	<i>they</i> ,	הֵנָּה, הֵנָּה.

[§ 165. (a) In *pause*, the pronouns assume the forms, אֲנִי, אַתָּה, אַתָּה, etc., § 144. (b) The ה in הוּא, הִיא, (הוּא, *hī*), is *paragogic*, § 125. a. and *oliant*, § 57. (c) The form אֲנֵנוּ seldom occurs; אֲנִי, only in Jer. xlii, 6. (d) In אַתֶּנָּה, הֵנָּה, הֵנָּה, the ה is *paragogic*,

§ 125. *b.* (*e*) The forms אָהִי, אֵהָ, אֵהִי (*āt*), אֵהֶם, אֵהֶן, are probably for אֵהֶם, אֵהָ, אֵהִי, אֵהֶם, אֵהֶן, § 107. *a.* (*f*) הִיא (*hī*), is anomalous (probably the older form of the pronoun); the marginal reading or Keri (§ 103) always supplying the form הִיא, as a correction. It is found only in the Pentateuch.

Note. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns, in Hebrew, are represented by fragments of primitive pronouns united with verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal Suffixes*, as appended to the above-mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410.

§ 167. II. PRONOUNS DEMONSTRATIVE. Of these there are but few in the Hebrew, viz.

Singular.		Plural.
Masc. הֵן, fem. זֹאת, com. הֵלֵךְ, <i>this</i> .		Com. אֵלֶּה <i>these</i> .
הֵלֵךְ, זֶה, זֶה, <i>this</i> .		אֵלֶּה <i>these</i> .

Note. The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form זֶה is sometimes used; once הֵלֵךְ, Ezek. xxxvi, 35.

§ 168. III. PRONOUNS RELATIVE. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. *a*), and assimilating the ר (§ 107. *c*); as אֲשֶׁר instead of אֲשֶׁר לוֹ. The ש (the *apocopate* form) has various pointing, according to the nature of the word which follows; e. g. שָׁ, שֶׁ, שׁ, שׁ, as אֲשֶׁר Ecc. iii, 18.

§ 169. The *demonstratives*, הֵן and זֶה, are occasionally employed as *relatives*.]

§ 170. IV. PRONOUNS INTERROGATIVE. These are two, viz. מִי *who*, and מַה (מַה, מַה) *what*.

Note. Before a Daghesch *euphonic*, the form מַה is used, as מַה־לֵּךְ; before a Guttural with Qamets, מַה, as מַה־אֲנִי.

OF VERBS.

§ 171. *Classification.* They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מֶלֶךְ *to reign*,* שָׁטַח *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns (*de nomine*); e. g. יָשַׁב *to live in a tent*, from יֶשֶׁבֶת *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. *Inflection.* In respect to *inflection*, verbs are divided into *regular* and *irregular*. *Regular verbs* are those which are analogous in their inflections, and preserve through all their changes their original *triliteral* root. *Verbs irregular* are either *pluriliteral*, or those which drop or assimilate one or more of their radical letters.

§ 173. *Conjugation.* (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In Hebrew grammar, the word *conjugation* is applied to *different forms of the same verb*, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew, is to *vary the primary meaning of the verb*, by uniting with it an *accessory* signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the Præter which would exactly correspond to the Hebrew root.

§ 174. THE USUAL CONJUGATIONS of the verbs are as follows :

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל
5. Hiphil	הִקְטִיל	5. Hophal	{ הִקְטַל הִקְטַל
7. Hithpael	הִתְקַטַּל		

[§ 175. PECULIAR CONJUGATIONS. The conjugations frequent only in certain classes of verbs, are,

(a) 1 Poel סִיבַּב. 2 Poal סִיבַּב. 3 Hithpoel הִתְנַיֵּל.

These conjugations are found in the class named *Ayin doubled* (עֲלֵ), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs ; see § 262.

(b) In verbs *Ayin Vav* (וֹ § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael ; viz. 1 Polel קִיַּם. 2 Polal קִיַּם. 3 Hithpolel הִתְקִיַּם.

Note. Although the appearance is the same, in the two classes, *a* and *b*, yet the mode of formation is very different. E. g. סִיבַּב, etc. comes from the root סִבַּב, and is formed by inserting וֹ between the two first radicals ; while קִיַּם, etc. comes from קִיַּם, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit* ; a good rule in making out artificial denominations of this nature.

§ 176. UNUSUAL CONJUGATIONS. Most of these are of very rare occurrence ; and several of them occur not more than two or three times in the whole Scriptures. They are as follows ; viz.

1. *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטַּל, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

K

(2) *Pilel* active, and *Pulal* passive, קָטַל, קָטַל, (comp. § 175. b. Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active, and *Polpal* passive, formed out of verbs עָע and עָ, by repeating the first and last radicals; e. g. from גָּלַל comes גָּלַל, גָּלַל; from פָּלַל, פָּלַל, פָּלַל. These are equivalent to the forms, from the same verbs, described in § 175. a. b.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּפְחַח from חָחַח, תִּפְחַח, from חָחַח. Once we have a *Peoel* form; e. g. in חָצוּץ.

Note. Some others are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.

§ 177. PLURILITERAL VERBS, i. e. whose root consists of more than three letters, take the following forms; viz. שָׁמַנְו, פָּרַשְׁו, פָּרַשְׁו, active; שָׁמַנְו, פָּרַשְׁו, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the *usual* ones in § 174. Neither does the active or passive meaning *always* attach to the forms, under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the derived conjugations are borrowed from the various forms of the verb פָּעַל, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל *Qāl*, or (as it is usually written), *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל *Niph-äl*; פִּיעַל *Pi-äl*, Daghesch forte being excluded by the Guttural; פִּיעַל *Pú-äl*, Daghesch being excluded; חִפְעַל *Hiph-ül*; חִפְעַל *Höph-äl*; חִתְפְעַל *Hüh-pá-äl*, Daghesch excluded; and so of the unusual conjugations.

§ 180. The third person singular, of the Præter tense in *Kal*, is regarded as the root of all verbs; one class (verbs עָ) excepted, whose root is the trilateral Infinitive, as קָיָם.

§ 181. (a) *KAL* is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root has three different forms, distinguished by the final vowels, *Pattahh*, *Tseri*, and *Hholem*.

E. g. פָּקַד *to visit*, זָקֵן *to be old*, and יָרָא *to fear*.

Note 1. The form with final *Pattahh* is generally *active*, and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in *Kal* have a *passive* meaning; e. g. שָׁכַן , to inhabit and to be inhabited; עָלָה to elevate, and to be elevated.

§ 182. (a) *NIPHAL* is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same; e. g. נִקְטַל , נִקְטַל .

Note. The real prefix seems to be נִ ; (in Arabic, it is نِ). In the Infinitive this develops itself; e. g. $\text{נִקְטַל} = \text{נִקְטַל}$, Nun being assimilated in the first form, § 107. a. The appropriate pointing of the prefix Nun, in the Præter, would be Sheva (נִ); but short Hhireq is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a Guttural, § 138.

(b) *Significations of Niphal*. (1) It is *passive* of *Kal*, when *Kal* is transitive. (2) *Passive* of *Piel*, or of *Hiphil*, when they are transitive and *Kal* is intransitive. (3) It is often a *reflexive* form corresponding to the middle voice of the Greeks; as נִשְׁמַח watch thyself, נִשְׁאַל he asked for himself. These are the *usual* meanings.

(4) It also has an *intransitive* sense, and often expresses passion or affection; as נִחַל , he was sick, *Kal*, נִחַל the same; נִחַח to sigh. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. נִגְבַּד to show one's self honourable, נִגַּע ($= \text{נִגְנַע}$) to exhibit one's self as smitten, $\text{נִגְעַר$ to suffer one's self to be entreated. (6) To express reciprocal action; as נִלָּחַם to contend, viz. with another; נִלָּחַם to fight, viz. with an enemy; נִתַּן to confer with, viz. another.

Note. It is often used in such a connexion, that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. vi, 21; xvi, 10; xx, 9, etc.

§ 183. (a) *PIEL* is characterised by its doubling the middle radical; as קִטַּל .

Note. In case the middle radical is a Guttural, and cannot take a Daghesh forte, the preceding vowel is prolonged, as a compensation (§ 111. § 112); e. g. קִיַּח for קִיחַ , etc.

(b) *Significations of Piel*. (1) It is *causative* of *Kal*; e. g. נִפְּרַח to perish, נִפְּרַח to cause to perish. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. נִחַיָּה to let one live; נִצְּחַה to show or pronounce one to be just; נִטְּמַא to pronounce one unclean. (3) It is *intensive* of *Kal*; e. g. נִשְׁאַל to ask, נִשְׁאַל to beg; נִשְׁבַּר to break, נִשְׁבַּר to dash in pieces. (4) It has a *privative* sense; e. g. נִכְּרַח to know, נִכְּרַח to misapprehend; *Hiph.* נִשְׁרִישׁ to take root, *Piel.* נִשְׁרִישׁ to root out. (5) It often agrees, in signification, with *Kal* transitive; seldom has it an *intransitive* meaning.

§ 184. PUAL is simply the *passive* of Piel, and is characterised by a Daghesh in the middle radical (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e. g. קָטַל, or קָטַל qōtāl.

§ 185. (a) HIPHIL prefixes *He*, and inserts *Yodh*, before the two last radicals; e. g. קָטַל, Hiph. הִקְטִיל.

(b) *Significations of Hiphil.* (1) It is causative of Kal; as קָדַשׁ to be holy, הִקְדִּישׁ to make holy. This is the *usual* meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית to corrupt, הִשְׁקִיט to be quiet, הִלְבִּין to be white.

Note. Seldom are Piel and Hiphil, of the same verb, both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבַד to honour, הִכְבִּיד to render powerful.

§ 186. HOPHAL is characterised by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e. g. הִקְטַל, or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכַּל he shall be able, from יָכַל.

§ 187. (a) HITHPAEL prefixes הִת to the Inf. form of Piel; e. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִת undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples; viz.

E. g.	ס	Kal	סָבַל	Hithpa.	הִסְתַּבַּל	instead of	הִתְסַבַּל
	שׁ	—	שָׁנַב	—	הִשְׁתַּנַּב	—	הִתְשַׁנַּב
	שׁ	—	שָׁמַר	—	הִשְׁתַּמַּר	—	הִתְשַׁמַּר
	צ	—	צָדַק	—	הִצְטַדַּק	—	הִתְצַדַּק

In the latter case (צ), the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter, the ה is more commonly *assimilated*.

E. g.	הִדְבֵּר	instead of	הִתְדַּבֵּר	from	דָּבַר
	הִטְחֵר	—	הִתְטַחֵר	—	טָחַר
	הִתְנַחֵם	—	הִתְנַחֵם	—	תָּנַחֵם

(3) The same usage of *assimilation* is *occasionally* extended to some other letters; e. g.

הִזְכִּיר	instead of	הִתְזַכֵּר	from	זָכַר
הִ	—	הִתְפַּסֵּחַ	—	פָּסַח
—	—	הִתְנַבֵּא	—	נָבֵא
—	—	הִתְרוֹמֵם	—	רָמָה (§ 110.)
—	—	הִתְשַׁמֵּם	—	שָׁמָם

hipael. (1) It is *reflexive* of Piel; as הִתְנַבֵּא *he sanctified himself*. (2) It signifies to make one's self exhibit one's self as being or doing, that which the ground-form signifies; e. g. הִתְחַדַּח *to show one's self to be wise*; הִתְנַבֵּל *to behave one's self proudly*, from נָבֵל *to be wise*; הִתְחַלֵּה *to represent one's self as sick*, from חָלָה *to be sick*. Also with some slight modifications, as הִתְחַדַּח *to think*, from חָדַח *to be wise*; הִתְחַפֵּשׂ *to make one's self to be wise*, from חָפַשׂ *to seek*; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel; as הִתְחַנֵּן *to be numbered*. (4) It is also intransitive; as הִתְחַנֵּן *to be angry*. (5) It is not unfrequently active and transitive; as הִתְחַנֵּן *to keep or observe*, viz. laws, statutes, etc.

Unusual Conjugations.

[§ 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghesh'd conjugations, § 175. *a*; as are also Polel, Polal and Hithpoel, § 175. *b*; and likewise Pilel and Pulal, § 176. 2.

Note. When the regular Piel, Pual, etc. of verbs עָלַע and עָלַ are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. *b*. Note.

§ 189. Pilpel and Polpal are only another form for Piel and Pual, § 176. 3.

§ 190. Hothpaal and Huthpaal agree in meaning with Hithpaal, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an intensive signification. The *plural* verbs are few, and of various significations.]

§ 191. *The moods and tenses* of verbs are very limited in Hebrew. The moods are the Indicative, the Imperative, and the Infinitive; the tenses are the Præter and Future.

§ 192. *The number, person, and gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. *The ground-forms* of all verbs are (1) *The Præter*, 3 pers. singular; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

But in verbs with Future Pattahh, the Infñ. construct takes *Hholem* regularly; which seems to be at variance with this principle; at least, it is an exception (a large one too), to the maxim as just laid down, see § 212. 2. § 230. respecting the Inf. const. as a ground-form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pu'al, Hiphil, Hophal, and Hithpa'el, are derived from the Inf. form in the same conjugations.

§ 194. *The Præter* is declined by adding to the root (the 3rd pers. sing. masc.), fragments of pronouns, in order to designate person and gender; e. g.

<i>Singular.</i>					
3 mas.	קָטַל	ground-form.			
3 fem.	קָטְלָהּ	by adding הָ		fragment of הִיא	הִיא
2 mas.	קָטַלְתָּ	—	תָּ	—	אָתָּה
2 fem.	קָטַלְתְּ	—	תְּ	—	אָתְּ
1 com.	קָטַלְתִּי	—	תִּי	prob. from obs.	אֲנִי
<i>Plural.</i>					
3 com.	קָטְלוּ	—	וּ	derivation unknown.	
2 mas.	קָטַלְתֶּם	—	תֶּם	fragment of אֲתֶם	אֲתֶם
2 fem.	קָטַלְתֶּן	—	תֶּן	—	אֲתֶן
1 com.	קָטַלְנוּ	—	נוּ	—	אֲנֵנוּ

§ 195. *The Inf. construct* (the ground-form of the Fut. and Imp. mood), has like the Præter Kal (§ 181. b), three forms; viz. קָטַל, שָׁכַב, נָתַן. The Inf. in the derived conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, it sometimes takes the form of a fem. noun, in regular verbs, § 212. 3; and in some irregular ones, the fem. form is almost the only one in use; e. g. in verbs Pe Yodh, etc.

§ 196. *The Inf. absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטוּל.

Note. This form is preserved, even in most of the irregular verbs. In verbs קָטַל, however, we have קָטַל for קָטַל. Even the *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. קָטַלְתָּ, Piel קָטַלְתָּ, Hoph. קָטַלְתָּ. Hiphil has Tseri; as קָטַלְתָּ or קָטַלְתָּ. The variations will be noted, under the respective classes of verbs.

§ 197. *The Future tense* is declined, by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender or number;

Compare the Præter, § 194, which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const.	קָטַל	ground-form.		
3 masc.	יִקְטַל	by prefixing	— י	{ prob. from דָּחַל, י for י to begin a word.
3 fem.	תִּקְטַל		— ת	deriv. uncertain.
2 mas.	תִּקְטַל		— ת	from תִּקְטַל.
2 fem.	תִּקְטַלִּי	by suff. and pref. י	— ת	{ pref. fr. תִּקְטַל; suff. from יִקְטַל to mark the fem.
1 com.	נִקְטַל	by prefixing	— נ	from נִקְטַל.

Plural.

3 mas.	יִקְטְלוּ	by suff. and pref. י	— י	deriv. of י uncertain.
3 fem.	תִּקְטְלֶנָּה		— ת	{ deriv. of ת uncertain; נָה from תִּקְטַל.
2 mas.	תִּקְטְלוּ		— י	pref. from תִּקְטַל.
2 fem.	תִּקְטְלֶנָּה		— ת	{ prefix from תִּקְטַל; נָה from תִּקְטַל.
1 com.	נִקְטְלוּ	by prefixing	— נ	from נִקְטַל.

[§ 198. The *præformative* affixes to the Fut., would appropriately have a Sheva for their vowel-pointing (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations (Niphal, Hiphil, Hophal, and Hithpaël), the *præformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

Fut. Niphal	יִקְטַל instead of	יִקְטַל from Inf.	תִּקְטַל
— — in verbs	יִקְטַל	—	תִּקְטַל
— Hiphil	יִקְטַל	—	תִּקְטַל
— — in verbs	יִקְטַל	—	תִּקְטַל
— Hophal	יִקְטַל	—	תִּקְטַל
— — in verbs	יִקְטַל	—	תִּקְטַל
— Hithpaël	יִקְטַל	—	תִּקְטַל

§ 200. The final vowel of the Fut. may be (like that of the Præter and Inf.), either Hholem, Pattahh, or Tseri.

E. g. With *Hholem* (which is by far the most usual form); as יִקְטַל. With *Pattahh* (which is common in *intransitive* verbs, having a Præter with Tseri, and also in verbs with a Guttural in the final

syllable, and some others); as **יָשַׁע**, **יָשַׁע**, **יָשַׁע**, **יָשַׁע**, etc. With *Tseri*; as **יָשַׁע**, **יָשַׁע**, **יָשַׁע**, etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Præter and Future.

Note. The Imp. has only the 2nd persons; when an Imp. sense for the 1st and 3rd persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. *The Participles*, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, **כֹּתֵב** *scribens*, **כָּתוּב** *scriptum*. But in verbs with final *Tseri* and *Hholem*, the part. present retains the form of the Præter, as Præt. **כָּתַב**, part. **כָּתוּב**; Præt. **יָגַד**, part. **יָגוּד**; so in verbs **עָו**, Præt. **עָוָה**, part. **עָוָה**. In Niphal the same principle prevails, with a slight variation; as Niph. **כָּתַבְתִּי**, part. **כָּתוּבָה**, i. e. with final *Pattahh* prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal, which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing **מְ**, and dropping the characteristic **ו** where it occurs; e. g. **מְכַתֵּב**, **מְכַתֵּב**, **מְכַתֵּב**. In the *passive* forms, the final *Pattahh* of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms, of the masc. and feminine gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general, than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made

(a) *By paragoge* of **וְ** and sometimes **וּ**; e. g. Fut. **וְיָגַד**, with paragoge, **וְיָגַד**; **וְיָגַד**, **וְיָגַד**.

(b). *By a kind of apocope*; which consists in general, in rendering shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e. g. יִהְיֶה, apoc. יִהְיֶה; יָמוּת, apoc. יָמוּת; יִגְלֶה, apoc. יִגְלֶה.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural. The 2nd and 3rd persons rarely exhibit it. It is employed,

(a) As an *Optative*; e. g. אֶמָּוֶת let me die. (b) To express excitement, urging, assurance, strong determination; as אֶלְכָּה I must go, אֶרְצֶה let me rise up, אֶדְבָּר I am resolved to speak, נֵלְכָה let us go, etc. (c) After the particles לְמַעַן, ׀, it expresses the latter part of conditional sentences; as לְמַעַן אֶסְפָּרָה, so that I may declare; וְנֵאכְלָה, that we may eat. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as וְאָמַרְתָּ, and I said; comp. § 206. Note 1.

§ 206. *The Apocopate Future*, on the other hand, is mostly confined to the 2nd and 3rd persons, rarely making its appearance in the first; e. g.

		3rd pers.	3rd pers.	2nd pers.	2nd pers.
Reg. verb	Hiph.	יִהְיֶה	apoc. יִהְיֶה	יִהְיֶה	apoc. יִהְיֶה
Verbs עוֹ	Kal	יָמוּת	יָמוּת	תָּמוּת	—
	Hiph.	יָמוּת	יָמוּת	תָּמוּת	—
Verbs לֵא	Kal	יִגְלֶה	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—
	Piel	יִגְלֶה	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—
	Hiph.	יִגְלֶה	יִגְלֶה (יִגְלֶה)	תִּגְלֶה	—

This Future is employed (a) To express command, wish, prohibition; e. g. יִכְרֶת, let him destroy; אַל תִּסְתֵּר, hide not. (b) After ׀ in a conditional sentence; as וְיִגֹּד, that he may tell. (c) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף, thou shalt not add; אַל תִּירָר, thou shalt not be preferred.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּבְדֵּל, and he divided. Comp. § 205. Note; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry, and in the later Hebrew, are not always of special significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שְׁמַרְחָ, שְׁמַרְחָ; קוּמְחָ, קוּמְחָ; סִפְרְחָ, סִפְרְחָ. *Apocopate*; as דַּחְקוּמְלָ (for דַּחְקוּמְלָ); so גַּלְחָ, apoc. גַּל; מוּלְ, apoc. מַל; שְׁמַעְנָ, apoc. of שְׁמַעְנָה; תִּרְאֵנָ, apoc. of תִּרְאֵנָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Dagghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Præter, in respect to meaning.

E. g. וַיֹּאמֶר *he said*, also וַיֹּאמְרוּ *and he said, or, he said*. If the præformative letter of the Fut. be א, the Dagghesh is omitted, and the vowel lengthened; as וַיִּקְהַל, § 111. § 112. If the præformative letter of the verb have a Sheva simple, Dagghesh forte is usually omitted after the Vav; e. g. וַיִּקְהַל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic 1 pers. Fut., § 205. Note; also with the apocopate 2nd and 3rd pers. Fut., § 206. Note 1; but without giving an *Oplative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. *Vav conversive* is probably a fragment of the verb וַיְהִי *to be*. The first letter is dropped (as it commonly is in Syriac), and the fragment וַי is united to the Future by assimilating the ו (as in וַיִּמָּוֶה=וַיָּמָוֶה); so that וַיִּקְהַל=וַיִּקְהַל. וַיִּקְהַל *it was [that] he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Præter with Vav.

§ 209. Vav prefixed to the Præter, is merely a *conjunction*. But it often gives to the Præter, the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive, prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Præter, usually throws the tone forward, as וַיִּשְׁבְּרֵנִי, וַיִּשְׁבְּרֵנִי, § 101. a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. *Remarks applicable to the Paradigms in general*, i. e. to all the different classes of verbs.

(a) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in נ or נ; as יִרְקֹדֵינָּה instead of יִרְקֹדֵי, instead of יִרְקֹדֵינָּה instead of יִרְקֹדֵי; rarely to the Præter, as יִרְקֹדֵינָּה instead of יִרְקֹדֵי; see § 109. c. § 146. b. (2) *He*, usually to the Fut. and Imp. active; § 204. § 205. § 207; rarely in the Præter, as יִרְקֹדֵינָּה for יִרְקֹדֵי; Niph. Præter. fem. יִרְקֹדֵינָּה, with פָּ paragogic; Hiph. fem. יִרְקֹדֵינָּה, with פָּ paragogic. (3) *Aleph*, paragogic or otiant, rarely; as יִרְקֹדֵינָּה, the same; so יִרְקֹדֵינָּה for יִרְקֹדֵי, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as יִרְקֹדֵינָּה. Sometimes the Inf. mood takes it; as יִרְקֹדֵינָּה. Also the Præter 2nd pers. fem., as יִרְקֹדֵינָּה for יִרְקֹדֵי.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. יִרְקֹדֵינָּה for יִרְקֹדֵי, יִרְקֹדֵינָּה for יִרְקֹדֵי (comp. § 122. 1); but this usage is rare. Oftener נ is written for נ; as יִרְקֹדֵינָּה for יִרְקֹדֵי. Sometimes ת for ת; as יִרְקֹדֵינָּה for יִרְקֹדֵי, etc.

(c) The prepositions כ, ב, ל, prefixed to the Inf. of Niphal, sometimes (not always) expel the ה characteristic, and stand in its place; as יִרְקֹדֵינָּה for יִרְקֹדֵי; comp. § 199.

(d) *Mem præformative* in participles is sometimes (rarely) omitted; as יִרְקֹדֵינָּה for יִרְקֹדֵי, יִרְקֹדֵינָּה for יִרְקֹדֵי, etc.

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

The student is first of all to commit Paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The Paradigms are, for convenience' sake, thrown together at the end of the Grammar.

[§ 212. *Notes and Explanations*, in respect to Paradigm I. of the verbs.

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise. *A potiori nomen fit.*

The learner will be careful to note, that the tone is on the *ultimate*, in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

KAL. (1) The example קָרַב, exhibits the Fut. with Pattahh (familiarily called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Præter; § 181. *b*.

(2) The Inf. of קָרַב is קָרֹב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Other forms of the Infinitive*, besides those in the Paradigm, are, (*a*) Inf. absolute, קָטַל (Vav omitted). Inf. construct, קָטֹל (Vav *fulcrum* only), קָטֹל. It has *feminine* forms also, though rarely; e. g. like קָטְלָה, קָטְלָה, קָטְלָה (מְקָטֹל, like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened; as קָטַל *qetöl*. Before suffixes it is transposed; see Par. of Inf. with suffixes.

(4) *The less usual or uncommon forms of the Future* are, קָטֹל (Vav *fulcrum*), very rarely as קָטֹל, still more seldom, as קָטֹלִי; 1st pers. parag. קָטֹלְתִּי; in pause, as קָטֹלִי, קָטֹלְתִּי; with ׀ parag. as קָטֹלְתִּי.

(5) *Imperative*; קָטֹל (Vav *fulcrum*), sometimes as קָטֹל. *Paragogic*; as קָטְלָה, קָטְלָה, rarely קָטְלָה, קָטְלָה. Imp. 2nd pers. fem. sing. seldom as קָטְלִי. 2nd pers. masc. plur. seldom as קָטְלִי; in pause, sometimes as קָטְלִי, קָטְלִי. The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one; consequently it is shortened, when the accent is thrown off; e. g. before Maqqeph, קָטַל *yiq-töl*, so before a suffix, קָטַלְקָם.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as קָטַר, קָטַר, קָטַר, etc. (see Lexicon), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. קָטַר, קָטַר, קָטַר, etc. (see Lexicon.)

(6) *Participles active*. Frequently written קָטֹל, with Hholem *impure*; very seldom as קָטֹלִי or קָטֹל, or קָטֹלִי. With Yodh parag. קָטֹלִי, fem. קָטֹלִי (from קָטְלָה). Participles are declined as adjectives, having masc. and fem., as well as sing. and plural; see Parad.

(7) *Participles passive*. Sometimes written קָטֹל (§ 41), seldom as קָטֹל. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.

§ 213: NIPHAL. (1) The *præter* has no variations from the Paradigm. (2) *Inf. abs.* **וְהָיָה** for **וְהָיָה**, Ezek. xiv, 3; **וְהָיָה**, Ps. lxxviii, 3.

(3) The final Tseri, in the forms of the *Inf. const.*, *Fut.* and *Imp.*, is *pure*, and of course shortened when the accent is thrown off; e. g. **וְהָיָה**, **וְהָיָה**, **וְהָיָה**. A *disjunctive* accent often changes the Tseri to Pattahh; as **וְהָיָה**, § 129. d. § 145. The plur. fem. 2nd and 3rd pers., more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as **וְהָיָה**, Jer. xxiv, 2; so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.

(4) *Future* 1st. pers. sing. often takes *Hhireq* under the *præformative*; e. g. as **וְהָיָה**, **וְהָיָה**, etc.

§ 214. PIEL. (1) *Præter* sometimes with Seghol, as **וְהָיָה**; oftener with Pattahh, as **וְהָיָה**, specially before a Maqqeph, as **וְהָיָה**. (2) *Infinitive*; fem. forms rather frequent, as **וְהָיָה**; with suff., as **וְהָיָה**. (3) *Imperative A*, as **וְהָיָה**. (4) *Participle* sometimes without **וְ**, as **וְהָיָה** for **וְהָיָה**, Ecc. iv, 2. § 108. a. 3.

Note 1. The final Tseri, throughout Piel, is *pure*; and of course should be shortened, whenever it loses the accent; e. g. **וְהָיָה**. *Nun* parag. usually retains it; as **וְהָיָה**.

Note 2. *Daghesh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva; as **וְהָיָה** for **וְהָיָה**, § 73. Note 3.

§ 215. PUAL. (1) *Præter*, very rarely, as **וְהָיָה** (a mere orthographic variation). Once **וְהָיָה** for **וְהָיָה**. (2) *Participle* sometimes omits **וְ**; as **וְהָיָה** for **וְהָיָה**, **וְהָיָה** for **וְהָיָה**, etc. § 108. a. 3.

Note. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2. above.

§ 216. HIPHIL. (1) *Præter* sometimes with Seghol under the **וְ**, as **וְהָיָה** instead of **וְהָיָה**. Rarely **וְ** is put for **וְ**, as **וְהָיָה** 1st pers. sing. for **וְהָיָה**. (2) *Inf. absolute*; also written frequently, as **וְהָיָה**; very rarely as **וְהָיָה** (**וְ** for **וְ**), or **וְהָיָה**. (3) *Inf. construct*, sometimes as **וְהָיָה**. With preposition, as **וְהָיָה** and **וְהָיָה**, § 108. b. In a few instances, the *præformative* has *Hhireq*; as **וְהָיָה**, like the *Præter*.

(4) *Future apocopate*, as **וְהָיָה**, with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) *Imperative* takes the same Tseri, in the 2nd pers. sing. masc. and 2nd plur. fem.; but in the other forms, and with parag. **וְ**, and with suffix pronouns, it follows the model of the *Inf. constr.*; as **וְהָיָה**, **וְהָיָה**.

(6) *Participles* rarely as **וְהָיָה**, plur. **וְהָיָה**, fem. **וְהָיָה**.

Note. See respecting the tone syllable, in this conjugation, § 100. e.

§ 217. HOPHAL. Some verbs have both forms, i. e. as *הִקְטִיל* and *הִקְטִיל*; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the Præformative, e. g. *מִהִקְצְעוּת* for *מִקְצְעוּת*; so in Hiph. *יִהְיֶה* for *יִהְיֶה*, verb *לִה*.

§ 218. HITHPAEL. (1) The end syllable with *Pattahh* is frequent here; which, in Pause, of course makes Qamets; as *הִתְקַדַּשׁ*, *הִתְקַדַּשׁ*. (2) In the second and first persons (where the usual vowel between the second and third radical is *Pattahh*, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; *וְהִתְקַדַּשְׁתִּי*, *וְהִתְקַדַּשְׁתָּ*.

(3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. *הִתְקַדַּשְׁתָּ*. (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as *הִתְקַדַּכְתִּי*. (5) *Daghesch forte* in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. *יִתְפַּקְדִּי*, Judg. xx, 15, (for *יִתְפַּקְדִּי*), the *Pattahh* being prolonged as a compensation. So *הִתְפַּקְדִּי* (passive form of Hithpael), Num. i, 47; ii, 33, et al.

§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal occur; but they are exceedingly rare. E. g. of the former, are *שִׁירַשׁ* and *שִׁירַשׁ*, part. *מִשְׁרָשׁ* Job ix, 15, *מְלִישָׁן* (for so it should be pointed) Ps. ci, 5; of the latter *גִּפְלִל*, *אֲמַלִּל*, *צִמְמַל*.

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3rd pers. sing. Præter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as *יִנְדַּרְתִּי* from *יָנַדַּר*, *יָנַדְתִּי* from *יָנַדַּל*; but not always, as *שָׁכַלְתִּי* *shā-khāl-ti* from *שָׁכַל*. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as *וַיִּנְדַּרְתָּ* *veyā-ghōr-tā*.

§ 222. In the same manner, those few verbs, which retain Tseri in the *derived* forms, shorten it either into *Hhireq* or *Seghol*, when the tone is removed; e. g. *יָלַדְתִּי*, *יָלַדְתָּ*; *שָׁאֵל*, *שָׁאֵלְתָּ*.

[Note 1. All the Futures are with *Pattahh*, unless the Præter has

two forms, *A* and *E*; as שָׁבַר and שָׁבַר , Fut. only יִשְׁבַּר , as in the Paradigm.

Note 2. In pause, the Tseri of verbs intransitive most frequently makes its appearance; e. g. יִשְׁבַּר , and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as שָׁבַר , שָׁבַר only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I. comparatively very few, even in those which do occur.

Note 4. The verbs called *intransitive* are, in some cases, *transitive*. As before, *a potiori nomen fit*.

VERBS WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb פָּעַל (the example for Paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ל the third; so verbs with Gutturals may be denominated, פ *guttural*, פ *guttural*, ל *guttural*, whose first, or second, or third *radical letter*, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva, under the first radical, these *more usually* have a *composite* Sheva. This may be called, the *smooth enunciation*.

E. g. יִשְׁמַר , יִשְׁמַר , יִשְׁמַר , יִשְׁמַר , etc.

Note. The Præformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נִשְׁמַר , Hiph. יִשְׁמַר , Hoph. יִשְׁמַר , etc.

§ 225. But *often* the Guttural retains Sheva simple; and then the vowel under the præformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the *rough enunciation*.

E. g. יִשְׁמַר , יִשְׁמַר , יִשְׁמַר ; instead of יִשְׁמַר or יִשְׁמַר , יִשְׁמַר or יִשְׁמַר , יִשְׁמַר or יִשְׁמַר . Only the verbs יִשְׁמַר and יִשְׁמַר , make such forms in Pe Guttural as יִשְׁמַר and יִשְׁמַר .

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva

under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמֹד , not יַעֲמֹדִי , which would make an impossible syllable, § 42. § 140. So יִאֲסֹפִי , not יִאֲסֹפִי ; יִקְעֹמֵד , not יִקְעֹמֵדִי .

§ 227. Where the first radical would regularly be doubled (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shows.

Note. In this respect, verbs *Pe Resh* agree with verbs *Pe Guttural* § 111; e. g. יִתְרַבֵּס instead of יִתְרַבֵּס .

§ 228. Notes on the Paradigm. (a) KAL. (1) Inf. const. receiving prefix-prepositions with a Sheva, causes them to be pointed as the *præformatives* in the Future are; e. g. לַעֲמֹד , לְאֲכֹל , also לְאֲכֹל . Inf. fem., like אֲשָׁמָה , חֲזַנְתָּה , חֲמַלְתָּה .

(2) Future also as יִאֲסֹף , (N commonly takes Hhateph Seghol in preference to any of the composite Shevas, and Seghol in preference to any of the short vowels). The two forms אֲסֹף and אִסֹּף are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִאֲסֹף , plur. יִאֲסֹפִי . The sounds אִסֹּף are reputed shorter and more rapid than אֲסֹף . The reason of their exchange for each other, in many cases, is not apparent to us; and it depended, no doubt, on the niceties of *viva voce* enunciation.

The Futures with Sheva simple are as יִחַדֵּל , יִחַגֵּר , having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the final Pattahh falls away, the *Præformative* may take, and sometimes does take, Pattahh; as יִחַסֵּר , plur. יִחַסְרֵי .

(3) Imperative with N, as אֲסֹף , אִחַזֵּנִי . With H parag., as אֲסֹפָה . Imp. fem. sing. אִחַזִּי , אֲשָׁפִי .

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יִנְעֹמֵד , or (according to the *rough enunciation*) יִנְחֹשֵׁב . But in the Inf. absolute, with Hholem final, it is Pattahh (see a. 2. above); as יִנְחֹשֵׁב , יִנְחֹשֵׁב ; very seldom with Pattahh in other cases, yet sometimes so, as יִנְחֹשֵׁב , Gen. xxxi, 27. Vav prefixed commonly occasions Pattahh. The increased Part. forms also receive it; as יִנְחֹשֵׁב , יִנְחֹשֵׁב . In Est. viii, 8, we find יִנְחֹשֵׁב , a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough pronunciation, as יִתְחַסֵּר . Peculiar is יִתְחַסֵּר , § 142. e. 1. Vav prefixed changes the composite

Sheva to the *A* class; e. g. **וְהַחֲרַמְתִּי**, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. **וְהִעֲבִיר**, Josh. vii, 7, for *Inf. absolute* **וְהִעֲבִיר**; **לִעֲשֹׂר**, Deut. xxvi, 12, for *Inf. const.* **לִעֲשֹׂר**. (3) *Future* with rough enunciation, as **וְיַעֲסִיר**; and so the *Part.* as **מַחֲסִיר**. **מִחֲסִיר** is for **מִחֲסִיר**, § 119. c. 1.

(d) **HOPHAL**. With rough pronunciation, **וְהִחֲפִיז**; also very rarely, **וְהִעֲלִז**, § 142. e. 1; **וְהִחֲפִיל**, *Inf. abs. sui generis*, Ezek. xvi, 4.

Note. The Daghes'd conjugations (i. e. *Piel*, *Pual*, and *Hithpael*), are *regular*, because they can never have a Sheva under their first radicals.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle radical*, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the *Inf. const.* in *Kal* takes *Hholem*.

E. g. *Fut.* **וְיָצַק**, rarely as **וְיָחַם**; *Piel* **יָחַם**, **יָחַג**; *Hiphil Imp.* **וְיִחַח**, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations *Piel*, *Pual*, *Hithpael*, cannot admit a Daghes in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.

[§ 232. *Notes on the Paradigm.* (a) *KAL*. (1) *Inf. fem.* as **שִׁחַטָּה**, **מִחַטָּה**; also as **רִחַקָּה**, **זָעַקָּה**, § 142. e. 1. (2) *Future*, anomalous **יִצְחָק**, § 142. e. 1.

(b) *PIEL*. In the *Præter*, middle **ס** takes either *Tseri* or *Hhireq* long before it; as **מָאֵן**, **מָאֵץ**. Middle **ח**, long *Hhireq*, as **פָּחַח**. Middle **ח** and **ע**, long *Hhireq*, and rarely *Tseri*; as **פָּחַח**, **פָּחַר**, **פָּחַר**, **פָּחַר**. Resh demands *Tseri*; as **פָּחַר**.

In the *Future*, *Inf.*, *Imp.*, and *Part.*, middle **ס** and **ר** usually require *Qamets* before them; as **פָּחַר**, **פָּחַר**. But **ח**, **ח**, **ע**, most commonly take *Pattahh*; as **יָחַם**, **יָחַג**, etc.

(c) *PUAL* usually compensates for Daghes excluded, by a *Hholem*, as **יָחַל**, **יָחַל**; sometimes by *Qibbuts impure*, as **יָחַל**, **יָחַל**.

(d) In *Hithp.*, the vowel before the Guttural is varied, just as in

M

the fut. Piel; see above under *b*. The accent affects Qamets here, in a peculiar way; e. g. יִתְחַבֵּרְךָ , instead of יִתְחַבֵּרְךָ , which is explained by § 142. *a*, and § 144. וְיִתְחַבֵּרְךָ (§ 187. *b*. 3.), is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2nd pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. תִּפְּצִי instead of תִּפְּצִי , § 52. 2. If the Pattahh $\text{פִּ$ here was a proper vowel, the pointing would be תִּפְּצִי , i. e. with פִּ *Raphē*. Punctuation like תִּפְּצִי is very rare.

§ 234. Where the Guttural is preceded by י , י or י , immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal. commonly follows the same usage, as יִפְּצִי ; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as תִּפְּצִי .

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e. g. יִפְּצִי , or יִפְּצִי .

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a Pause-accent, etc. retain *Tseri*. The *apocopate* forms take Pattahh.

Note 2. Verbs יִפְּצִי frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either *dropped*, or *assimilated*, or become *quiescent*.

§ 238. These may be most conveniently distributed, into (a) Those which are irregular י , i. e. in their first radical (§ 223). (b) Those which are irregular י , i. e. in their second radical. (c) Those which are irregular י , i. e. in their third radical. (d) Those which are irregular י and י , i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פָּ, פִּי, and פִּי, i. e. whose first radical is either נ, י, ג.

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with נ for their first radical, belong to the class *Pe Guttural*, נ being treated as a Guttural. The verbs belonging to the class now in question, are those in which נ as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. נָמַר, נָכַל, נָחַךְ, נָבַד, נָפַח. Three more, viz. נָחַז, נָחַס, נָחַט, sometimes exhibit a *quiescent* נ, and sometimes a *guttural* one; e. g. נָחַז, נָחַט. For other explanations, see under Paradigm VII.

§ 241. *Notes on the Paradigm.* (a) KAL. (1) *Future* drops נ *quiescent* of the root in the 1st pers. sing., and retains only the נ *præformative*, which designates the *first* person; e. g. נָמַר instead of נָמַמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of Hholem; as נָמַר (not נָמַח); in נָכַךְ, the Fut. has both forms, e. g. 1st pers. sing. נָכַכְתִּי and נָכַכְתִּי.

Note. Quiescent נ here is not unfrequently omitted in writing; as נָמַר for נָמַח, נָכַכְתִּי for נָכַכְתִּי, etc.; see § 63.

(3) *Inf. const.* from נָמַר, נָמַר for נָמַמַר, § 119. c. 1. *Imp.* once נָמַר for נָמַח, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נָחַז. (2) PIEL admits contraction; as נָכַל for נָכַלְתִּי, נָחַךְ for נָחַךְתִּי; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. נָכַל for נָכַלְתִּי. *Future*, נָכַלְתִּי (with accent retracted § 129) instead of נָכַלְתִּי, נָחַז for נָחַזְתִּי; see § 119. c. 1. Fut. once with Hholem, as נָכַלְתִּי, Jer. xlv, 8. *Imperative*, נָכַלְתִּי for נָכַלְתִּי, § 119. c. 1. (4) HOPHAL, נָכַלְתִּי (נ for נ § 122. 2) for נָכַלְתִּי, like the contractions in § 119. c. 1.]

Verbs Pe Yodh; Par. VIII.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a *Vav* for the first radical; e. g. נָלַךְ=נָלַךְ. (2) Those whose first radical is properly Yodh; as נָמַח. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical.

First Class of verbs Pe Yodh; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped; the Præter and Part. are regular.

(b) In Niph., Hiph., and Hoph., the original י appears; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יִשָּׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st pers. sing. Fut. parag. יִלְכֹּךָ (from יָלַךְ), יִלְכֹּר (from יָלַר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri; as יִדַּע, not יִדָּע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes *Hhireq prolonged* in the first syllable; as יִשָּׁן, יִרַשׁ, יִירַשׁ. See in Par. VIII.

Note 1. *Yodh quiescent* is sometimes omitted here, in writing; as יִבֹּשׁ for יִיבֹשׁ, Ps. cii, 5, § 63. So יִירָאִי for יִיירָאִי.

Note 2. The *Inf. constr.* of the masc. form, is not analogical here. It takes *Hholem*; as יִבֹּשׁ, יִשָּׁן. One would naturally expect Pattahh.

§ 245. The *derived* conjugations, of both these species of verbs are alike; and are as the model in the Paradigm.

[§ 246. Some verbs פִּי take both of the forms above noted;

E. g. יִצֵּק, Imp. צִיק and יִצִּק; יָקַר, Fut. יִיקַר and יִיקָר, also יָקַר. The lexicons mark such.

§ 247. *Notes on the Paradigm. KAL.* (a) The Inf. of the class *Fut. E*, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used; e. g. יִלְעֹת (not יִלְעִת) from יָלַע, § 113. But sometimes the apoc. masc. form is used; as יִלְעַע from יָלַע; fem. לְלָחַ from לָלַח; with suffix. שִׁבְתִּי (שָׁבַתִּי) from יָשַׁב, רִדְתִּי from יָרַד, suff. state of the usual inf. forms, שִׁבְתִּי, רִדְתִּי, etc.

(b) The Inf. of the class *Fut. A* is regular; see § 244. b. note 2.

Feminine forms are as יִבְלֶה, from יָבַל; יִרְאֶה from יָרָא. A form with *Vav fulcrum*, is יִשְׁוֹן.

(c) *Future* which has *Tseri*, is pure, so that it may be shortened; as it is in נִשְׁבַּח, with tone retracted, § 129. With ה parag., as יִדְעֶה, יִדְעֶה. Altogether anomalous is יִדְעֶה.

(d) *The Imperative*, (1) *Of those with Fut. E*, is commonly *paragogic*; as יִדְעֶה, יִדְעֶה (יִדְעֶה), from יָדָע, יָדָע masc. forms; so with ה parag., as יִדְעֶה, יִדְעֶה, masc. יִדְעֶה, § 125. b. (2) *The Imp. of the verbs Fut. A*. regularly retains its *Yodh radical*.

(e) *NIPHAL*. (1) *Future* sometimes retains the *Yodh*, instead of exchanging it for the original י; e. g. יִדְעֶה, יִדְעֶה with retracted tone, § 129. It is *peculiar*, also, that the first pers. sing. here retains *Hhireq* (like the other persons) in the first syllable, as אֶחָדְשִׁי, אֶחָדְשִׁי, etc.; not אֶחָדְשִׁי, etc. as in most other analogous cases.

(2) *Part. plur. const.* כִּינִי (instead of כִּינִי) from יָנָה; also כִּינִי with *Tseri*, instead of כִּינִי, from יָנָה.

(f) *PIEL*. The *Fut.* here, preceded by *Vav conversive*, drops the first of its *Yodhs*, and writes it by a *Daghesh* in the second; e. g. יִנְשֵׁב instead of יִנְשֵׁב, יִנְשֵׁב for יִנְשֵׁב, etc.

(g) *HIPHIL*. (1) *Future* with retracted tone; as יִנְשֵׁב. Sometimes the characteristic ה is retained in the *Future*; as יִדְעֶה for יִדְעֶה; so יִדְעֶה, יִדְעֶה, from יָדָע, יָדָע; comp. § 199. (2) *Imperative* sometimes retains its *Vav* moveable as; חֲנֻצֵּא for חֲנֻצֵּא, Gen. viii, 17, so חֲנֻשֶׁר for חֲנֻשֶׁר, Ps. v, 9.

(h) *HITHPAEL* sometimes retains the original *Vav*, and uses it as moveable, e. g. חֲתַנְדָּע, חֲתַנְדָּע, חֲתַנְדָּע.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a *Yodh* originally for their first radical; which they retain in *Hiphil*, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. יָמַר, יָלַל, יָמַב, יָמַר, יָמַר, יָמַר, יָמַר *Hiph.*

§ 249. *The Future Kal* here is sometimes with *Patahh*, and sometimes with *Tseri*; mostly *plenê*, but sometimes *defectivê*.

E. g. יָמַב, as in the *Paradigm*; but also, יָמַר, יָמַר; יָמַר, יָמַר. Of course, this class of verbs agrees with the preceding one, as to the forms in *Kal*. But no *Inf.* of any of them actually occurs.

[§ 250. *Notes on the Paradigm*. *HIPHIL*, as the *Paradigm* shows,

may be written either *plenê* or *defectivê*. (1) *The Fut.* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; יִשְׁרִי, Prov. iv, 25; יִשְׁרִי, Hos. vii, 12. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e. g. יִשְׁרִי, יִשְׁרִי. The like to this, is יִשְׁרִי in Kal Future, § 247. c.

(2) *Imperative* once, Ps. v, 9, retains a *moveable* Yodh in the Qeri; as יִשְׁרִי. So the Part., as מְיִשְׁרִי, 1 Chron. xii, 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. יָצַג, יָצַח, יָצַע, יָצַר. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יָסַד, יָסַר, יָצַק, יָצַר, יָשַׁר.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פִּן; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the Lexicon of Gesenius, for convenience' sake, rather than from conviction. The fulness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pe Nun; Par. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as יָשַׁח, יָשַׁח, יָשַׁח. The Inf. commonly has a Segholate form, in cases of aphæresis, i. e. where the first radical is dropped; as יָשַׁח in the Paradigm. But *apocopate* forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf., Imp. יָשַׁח, Fut. יָשַׁח; Inf., Imp., יָשַׁח, Fut. יָשַׁח.]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פִּן.

The reason is, that the *Daghesh* (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Præter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָחַם, not נִנְחַם, the vowel is in the first syllable being prolonged as usual, § 112. The verb נָחַם more usually drops נ in the Fut. of Kal; as נִחַם, but also נִנְחַם 2nd person. In other respects, the verbs above-named are *regular* in respect to Nun.

[§ 254. *Notes on the Paradigm.* (a) KAL. (1) Inf. const. like נִשְׁמַח, occurs only in six verbs. Once שָׂחַ from נִשְׁחַח, Ps. lxxxix, 10. The reg. form, as נָחַץ, נָצַר, נָקַח, is most frequent. Some verbs have both forms; as נָחַץ and נִחַץ. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as נִשְׁמַחַת.

(2) *Future O* is more frequent than *A*, in these verbs. Fut. *E* only in נִחַח. Some verbs have both Fut. *O* and *A*, as נָחַח, נִחַח. Some at one time retain, and at another omit נ, in different examples of the Fut.; as נָחַח, נִחַח, etc.

(3) *Imp.* like the Inf. seldom drops the radical נ, § 252. *b*. The apoc. forms are like נָחַח, נִחַח (before Maqqeph נִחַח), נִחַח from נִחַח.

(b) NIPHAL. (1) Præter appears like Piel, because it drops the נ of the root, and inserts a Daghesh, or prolongs the vowel; as נִחַח, Piel and Niph. נִחַח; נָחַח, Pi. and Niph. נָחַח, § 253. Once with Hholem, as נִחַח. (2) *Inf. abs.* sometimes as נִחַח, נִחַח Ps. lxxviii, 3, נִחַח Jer. xxxii, 4. (3) *Part.* once as נִחַח, with suffix נִחַח.

(c) HIPHIL very rarely retains the נ; as נִחַח, נִחַח. So in Hophal, נִחַח. The usual vowel here is *short* Qibbuts, as in the Paradigm.

Note. The verb נִחַח imitates נָחַח in Kal; see *Lexicon*. The verb נִחַח assimilates its final נ also, before suffixes beginning with נ or נ; as נִחַח instead of נִחַח, נִחַח, etc. The Inf. is נִחַח for נִחַח (§ 107. 2), with suff. נִחַח.

Remark. The great variety of usage, in verbs of this class, shows that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph. Hiph. Hophal, *irregular*. The Daghesh'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or Verbs irregular נ.

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

Verbs Ayin doubled (ע"ע); Par. XII.

§ 256. This class comprises all those, whose second and third radicals are the same letter, and which often drop the second radical in the course of inflection; as קָבַב, Præt. קָב, Inf. קָב.

These verbs might well be named *contracted verbs* (not very unlike the Greek τιμάω, τιμά, φιλέω, φιλέ, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

§ 257. The principal law of contraction is, that the second radical is dropped, and with it the points of the preceding letter (whether a proper vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. קָבַב, קָב; קָבַב, קָב; יָקָב, יָקָב, etc. The alterations occasioned in the formative præfixes etc. by this, will be considered in the sequel.

Note. All the forms which have an impure vowel in them, or a Daghesth forte in the middle radical, are incapable of contraction; e. g. סִיבֵּב, סִיבֵּב, סִיבֵּב, etc.

§ 258. Any accession to the end of a contracted form (by declension, or in any other manner), causes the second radical to reappear by a Daghesth forte, but does not restore to the first its original vowel.

E. g. קָבַב, contr. קָב, with accession סִיבֵּב *sāb-bū* (not קָבֵּב), סִיבֵּב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghesth in the last radical, and joined on to the preceding vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables, וּ and יַ with the tone, are inserted before suffixes beginning with a consonant.

In the Præter וּ, as סִיבֵּב, סִיבֵּב; in the Fut. and Imp. יַ, as סִיבֵּב, סִיבֵּב. The Arabian, while he writes the words fully regular in these cases, pronounces them like the Hebrew.

§ 260. The Præformatives of tense and conjugation,

instead of the *short* vowel which they have in regular verbs, usually assume long *pure* vowels in the contracted forms, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. **הִסְפִּיב** instead of **הִסְפִּיב**.

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal. Fut. **יִסְבֵּב** appears to come from a full Fut. **יִסְבֵּב** (like the Arabic Future), so that when **ס** is thrown, by contraction, into the second syllable, and Pattahh comes to stand in a simple syllable, it of course becomes long, i. e. goes into Qamets, § 130. So in Niph., where we have **יִסְבֵּב** apparently for **יִסְבֵּב**, and in the Fut. **יִסְבֵּב** for **יִסְבֵּב**; in Hiph., **הִסְפִּיב** from **הִסְפִּיב**, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. **יִמְרֵב**, apparently from **יִמְרֵב**; so Niph. **יִמְרֵב** as from **יִמְרֵב**; Inf. **יִמְרֵב**, as from **יִמְרֵב**, etc.

§ 261. A *second mode of contraction* is, to insert a Dagghesh in the *first* radical (after Præformatives), to give those Præformatives the regular short vowel, and then omit doubling the last radical, when the word receives an accession at the end. The epenthetic **י** and **י** are also omitted, in this case.

E. g. Kal Fut. **יִסְבֵּב**, etc.; Hiph. **יִסְבֵּב** (from **יִסְבֵּב**) instead of **יִסְבֵּב**; Hoph. **יִסְבֵּב** (from **יִסְבֵּב**) instead of **יִסְבֵּב**.

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually take the place of the regular Dagghesh'd conjugations here; but not always; and sometimes both exist together, either as synonymous, or with shades of difference, § 188. § 175. a.

§ 263. Verbs **ע**, with the second and third radicals *Guttural*, lengthen the preceding vowel, in cases where Dagghesh forte should be inserted but is excluded by the *Guttural*, § 112.

E. g. **שָׁחַח**, contr. **שָׁחַח**, 3rd pers. fem. **שָׁחַח**, 1st pers. **שָׁחַח**. So **מָרַח**, 3rd fem. **מָרַח** (not **מָרַח**), **מָרַח** (not **מָרַח**), etc.

Remark 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

N

Remark 2. The student must not fail to note, that in *Kal*, verbs ע" often retain the *regular form*; specially in the *Præter*, and sometimes in the *Infinitive*. In most other cases, they generally follow the models in the *Paradigm*; with more anomalies; however, than most other classes of verbs, as the sequel will show. An instance of conformity to both models in the *Fut.* is חָנַן, *Fut.* יַחַן and יִחַן; so רָנַן, *Hiph.* יִרְנֶנּוּ.

[§ 264. *Notes on the Paradigm.* (a) *KAL.* (1) *Præter* of verbs final Hholem, conforms to the law of contraction in § 257; e. g. רָמַם, 3 plur. רָמְוּ; and so רָבַי, etc. Once, רָמְוּנוּ=רָמְנוּ, Ps. lxiv, 7, or perhaps for רָמְנוּ of the second form of contraction, Daghesch being omitted, § 73. Note 3.

(2) *Inf. const.* sometimes with *Pattahh*; as שָׁהָ, גָּל. *Inf. fem.* רָצָה from רָצַע. The *Inf.* is, in a considerable number of cases, written with a *Vav fulcrum*, § 64; e. g. בָּרַח, דָּרַם, צִוֶּר. So *Imp.*, even with a Daghesch, as קָרָעוּ, דִּרְשׁוּ. Rarely is the *Inf.* as בִּירַר, Ecc. ix, 1.

In the suffix state, or before Maqqeph, the *Inf.* having a pure *O*, shortens it; as חָקַח, חָקַח; תָּם, תָּם, *tōm*.

(3) *Future* usually has Hholem pure; but sometimes it appears with *Vav fulcrum*, § 64; as יַעֲזֹז for יָעֹז. This Hholem is shortened by losing the tone; as יַחַן, יַחַן, Ps. lxvii, 2, or יַחַן, Is. xxvii, 11; וַיָּסֶב.

The *Fut. with Pattahh* also occurs, which gives a *Tseri* to the *Præformative*; as יִמְרַח, יִמְרַח, יִמְרַח 1st pers. with *Yodh fulcrum*, § 64, from יָמַח.

The *Fut. also has Shureq*, in a few cases; יִרְדֹּף, יִרְדֹּף. So the second kind of contracted *Future*; as יִתְרַם (=יִתְרַם) instead of יִתְרַם, from יָתַם.

(4.) *Imper.* also has *Pattahh* sometimes; as גָּל; with *parag.* as פָּקַח; with a *Resh*, as אָרַח. The *Imp. O* of course shortens this vowel, when the tone is removed; יָרַח, יָרַח.

(b) *NIPHAL.* (1) *Præter* sometimes with *Tseri*, as נָקַל; also with Hholem, as נָקַל, Is. xxxiv, 4. The *Præform.* has sometimes other vowels besides *Qamets*; e. g. נָחַל from נָחַן, נָחַל from נָחַל, נָחַל from נָחַח; where the vowel under נ is long, because of the *Dag. forte* omitted in the second radical; which conforms to the *second mode* of contraction described above, § 261. Comp. § 260. Note, at the end; also § 111. § 112. According to these forms, we find נָחַל (from נָחַל), Ezek. xxii, 16; נָחַח (from נָחַן), Jer. xxii, 23.

(2) *Inf. abs.* with Hholem; as חָבַח, חָבַח. *Inf. const.* with *Tseri*; as חָבַח, חָבַח, § 261. § 112.

(3) *Future* with Hholem; as יָדַם, with *Resh* יִדְרֹם 2nd pers., יִדְרֹם 3rd pers. plur. from יָדַם.

(4) *Imp.* with Hholem; as קָרַמְי. (5) *Part.* with Tseri; as קָרַמְס.

(c) HIPHIL has a *pure* Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels; e. g. קָרַב Hiph., 2 pers. קָרַבְוּ, etc.

(1) It should be noted here, that Hiphil not only takes a *Patahh final*, in case it has a Guttural or a Resh in the last syllable, as קָרַחַ, קָרַחַר; and in Pause, as קָרַחַ, § 145; but also, not unfrequently, without either of these reasons; as קָרַבְוּ, Part. קָרַבְוּ.

(2) *Præter*, once קָרַחַל=קָרַחַל, § 261. *Sui generis* is קָרַחַתִּי for קָרַחַתִּי, Prov. xxiv, 28; unless it may come from קָרַחַת, which is more probable. (3) *Future* with tone retracted, as קָרַבְוּ, etc.

(d) HOPHAL has no special anomalies except the manner in which the *Præform.* is pointed, קָרַבְוּ for קָרַבְוּ.

§ 265. The resemblance between verbs עָל and עָל is great. Hophal is the same in both; and the *Præformatives* take, in the same way, a long pure vowel. Besides these *general* resemblances, there are many *particular* instances, in which verbs עָל exhibit the same appearance as verbs עָל.

E. g. Inf. בָּרַר from בָּרַר, בָּרַרְוּ (instead of בָּרַרְוּ) from בָּרַרְוּ. Fut. בָּרַרְוּ, בָּרַרְוּ, בָּרַרְוּ, etc. Hiph. Inf. בָּרַרְוּ (for בָּרַרְוּ) from בָּרַרְוּ. Fut. בָּרַרְוּ, from בָּרַרְוּ; בָּרַרְוּ (for בָּרַרְוּ) from בָּרַרְוּ. It may be doubted, however, whether the root is not עָל in all these cases, § 298.

§ 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs עָל, with the *first* form of contraction (§§ 257—260), sometimes omit the usual *Daghesh forte* in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. בָּרַחַ for בָּרַחַ, בָּרַחַ for בָּרַחַ; Inf. לָחַמַם for לָחַמַם; Niph. לָחַמַם for לָחַמַם Is. xix, 3, Fut. בָּרַחַ for בָּרַחַ Jer. viii, 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms *only*; 20 have Poel etc. forms *only*; 10 have Pilpel etc. forms *only*; 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second mode of contraction* there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav; Par. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes *monosyllabic*.

This species of verbs, also, might justly be called *contracted*; so that verbs ע" may be named the *first* species of *contracts*, and verbs ו" the *second*.

§ 268. The laws of contraction are substantially the same here, as in verbs ו" ; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(a) The vowel of the *contracted* form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קנ"ה, contracted קנ"ה=קנ"ה; the original ך conforming to the heterogeneous vowel (§ 117. 2), i. e. ך becomes ך, in order to conform to the Pattahh of the root, which Pattahh then quiesces in the substituted ך, and therefore becomes *Qamets*. So Præter *E* and *O*; e. g. קנ"ה, contr. קנ"ה=קנ"ה, Vav conforming to the final vowel Tseri (§ 117. 2); ב"ש *bā-vōsh*, contr. ב"ש *bōsh*; Hiph. קנ"ה, contr. קנ"ה, the Vav, after conforming to the vowel, i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. קנ"ה, there seems to be a transposition of the Vav to the first syllable; as if קנ"ה were put for קנ"ה. But see and comp. Hoph. of verbs ו" , § 260. Note. § 264. d.

Note. All the forms where *Vav* takes a Daghesth forte, and also where it is immediately followed by ך as the third radical, are incapable of contraction; e. g. ו" , ו" , etc.

(b) The Præformatives all take long *pure* vowels, in the contracted forms; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common regular forms; like those in verbs ו" , § 260. with the Note.

E. g. Kal Fut. יִקְרֶה, as if from יִקְרֶה (comp. the Arabic Fut. يَكْرَهُ); Part. קָרָה, as if from קָרָה; an old Part. form; Imp. and Inf. קִרְה, as if from קִרְה. So in Niph. יִקְרָה, as if from יִקְרָה; Hiph. יִקְרֶה, etc.

(c) In like manner as verbs עָע (§ 259), these verbs insert ו and י with the tone, in the Præter and Future, before suffixes beginning with a consonant.

E. g. Niph. Præter, נִקְרַמְוּהָ, נִקְרַמְוּהָ; Hiph. נִקְרַמְוּהָ; Kal. Fut. נִקְרַמְוּהָ. So far as the principle extends, it is just the same as in verbs עָע. But in verbs עָע, it extends only to the Præter of Niph. and Hiphil for ו, and only to the Fut. of Kal for י; while in verbs עָע it extends throughout the four contracted conjugations.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָע: see § 100. g.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָנַד, קָנַד. Most instances of Piel assume Yodh; as קָנַד, קָנַד, for קָנַד, etc. In regard to the difference between סִיבַב in verbs עָע, and קָנַד here, see § 175. b. Note.

Remark 1. The 2nd and first persons in Kal Præter, are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner in Kal Præter. 3rd persons, and in Niphal throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. יִקְרֶה (instead of יִקְרֶה which we might expect), the vowel conforms to the Vav with the *U* sound. It might, indeed, take the *O* sound equally well (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs עָע. So in Niph. Præter, יִקְרָה (instead of יִקְרָה), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the *characteristic* Yodh.

[§ 270. *Notes on the Paradigm.* (a) KAL. (1) *Præter* rarely as קָרָה, Hos. x, 14; Fem. 3rd pers. once with ו, as קָרַבְתָּ (like the Chald.,

Syr., and Arab.), for שָׁבַח, Ezek. xlv, 17. In Mal. iii, 20, שָׁבַח comes from שָׁבַח=שָׁבַח, comp. § 181. *b*. Very seldom is the 3rd person with Pattahh; e. g. שָׁבַח, as if from שָׁבַח.

A verb final Tseri, the Par. exhibits. The final ת of הַת (and of other verbs ending with ת), before a suffix beginning with ת, is designated by a Dagghesh in the suffix letter, instead of being fully written.

Verbs final Hholem are also found, among the class עוֹ. They retain the ו in the 3rd pers. Præter, because it is homogeneous, and the third person is protracted; e. g. בָּרַח, בָּרַח. But in the other persons (which are shorter), they usually omit the Vav; e. g. בָּרַח, בָּרַח, בָּרַח, בָּרַח. Inf. Imp. Part. also בָּרַח.

(2) *Inf. const.* sometimes with Hholem; as בָּרַח, בָּרַח, etc.; the Vav is sometimes omitted, as בָּרַח etc. § 63.

(3) *Fut.* sometimes with O; as יָבֹשׁ, יָבֹשׁ, יָבֹשׁ. Defective forms are יָבֹשׁ, יָבֹשׁ, etc. Fem. plur. sometimes without the epenthetic י, as יָבֹשׁ, or יָבֹשׁ, instead of יָבֹשׁ.

Fut. apoc. as יָבֹשׁ, with Hholem pure and mutable; e. g. יָבֹשׁ *vdy-yā-qōm*, יָבֹשׁ *tā-shōbh-nā*. It is sometimes written as יָבֹשׁ (*Vav fulcrum*), not unfrequently it appears with *Qibbuts*, as יָבֹשׁ. With a *Guttural* or *Resh*, the apoc. Fut. usually takes Pattahh; as יָבֹשׁ, יָבֹשׁ.

(4) *Imper.* also written as יָבֹשׁ, etc. § 63. *Parag.* as יָבֹשׁ, etc. *Imp. apoc.*, as יָבֹשׁ, like the Fut. O pure.

(5) *Part.* with O, as יָבֹשׁ; with E, as יָבֹשׁ, § 202. With N retained, as יָבֹשׁ, יָבֹשׁ=יָבֹשׁ.

(b) *NIPHAL*. (1) *Præter* rarely with Tseri penult, as יָבֹשׁ. Out of the 3rd pers. Hholem is usually exchanged for *Shureq* (§ 127. Exc. 1), as being equally homogeneous with the Vav, and somewhat shorter; which is required, because the accent is thrown forward upon the epenth. י. Hholem rarely remains; as יָבֹשׁ.

(2) *Inf. const.* rarely with U; as יָבֹשׁ. (3) *Part.* also has rarely U; as יָבֹשׁ for יָבֹשׁ=יָבֹשׁ.

(c) *HIPHIL*. (1) *Præter* written defectively is rare; as יָבֹשׁ. Sometimes the epenth. י is omitted; as יָבֹשׁ=יָבֹשׁ, יָבֹשׁ=יָבֹשׁ, instead of יָבֹשׁ, יָבֹשׁ. So also, not unfrequently in the 2nd and 1st pers., the forms imitate verbs עֵ; e. g. יָבֹשׁ for יָבֹשׁ, יָבֹשׁ for יָבֹשׁ, etc. Sometimes with *Tseri*; as יָבֹשׁ, יָבֹשׁ, etc. With *Hhateph Seghol* under the *Præform.*; as יָבֹשׁ.

Peculiar is יָבֹשׁ, יָבֹשׁ, and יָבֹשׁ, as if from roots עֵ; see Lexicon. Once יָבֹשׁ (from סָבַח), like verbs עֵ in the second form of

contraction, § 261. The præform. ו (in the derivatives of ער and עיר) takes Pattahh instead of a comp. Sheva; e. g. וְעִירָהּ, וְעִירָהּ, וְעִירָהּ.

(2) *Inf. fem.* once וְנָפְרָה, apoc. form of masc. וְנָפְרָה. *Inf. abs.* once; וְנָפְרָה because of the Guttural. (3) *Fut.* וְלִינִי; comp. forms in § 261, which this imitates. In the plur. fem. וְלִינִי, instead of וְלִינִי, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. *Fut. apoc.* shortens the Tseri, whenever it loses the tone; e. g. וְלִינִי, וְלִינִי. With a Guttural or Resh; as וְלִינִי, וְלִינִי.

(4) Imper. once with Tseri; as וְלִינִי, 2 K. viii, 6. (5) Part. rarely as מְפִיטָה, מְפִיטָה (for מְפִיטָה, מְפִיטָה), imitating verbs עֵץ; see § 261.

(d) HOPHAL is sometimes written with Qibbuts vicarious; as וְנָפְרָה, instead of וְנָפְרָה, וְנָפְרָה, § 41.

(e) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs עֵץ, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.

(f) Hithpolel, like Hithp. in reg. verbs § 218, often takes Pattahh in the final syllable; which in pause becomes Qamets, as וְנָפְרָה. Once the ו of the Præform. is omitted in the Part., as וְנָפְרָה for וְנָפְרָה, Ps. cxxxix, 21.

(g) Pilpel etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in פָּלַל; and Hithpalpal only in וְנָפְרָה.

§ 271. *General remarks on verbs עֵץ.* (a) The great similarity of them to verbs עֵץ is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. l. It might indeed be doubted, whether more or less of these forms, so much like עֵץ, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(b) The number of verbs עֵץ is about 141. Of these, 13 are לָחַץ, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. וְנָפְרָה, וְנָפְרָה, וְנָפְרָה, וְנָפְרָה, וְנָפְרָה, and וְנָפְרָה; the rest are contracted, Five only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs עֵץ in all respects are like those עֵץ.

[§ 274. *Notes on the Paradigm.* KAL. (1) *Præter* has Yodh only in three verbs, viz. בִּין , רִיב , דִּיג ; and where this is retained, the epenth. י is inserted before the formative suffixes, beginning with a consonant; as the Par. shows. All the other cases of the *Præter*, conform to that of verbs עָ .

(2) *Future* in all respects resembles *Hiphil*, in regard to form. So the apoc. form also; e. g. יִבֶּן , וְיִבֶּן ; יִשָּׂא , וְיִשָּׂא . (3) *Part.* in one case is regular, viz. בֹּנֶה , from בָּנָה .

Note. Very few verbs are exclusively עָ ; most being also עָ in Kal. The older grammarians and lexicographers admitted no class עָ , but ranked such forms as בָּנָה under *Hiphil*, with an *aphæresis* of the ה . But as this is without other example, and as the kindred languages exhibit verbs עָ , this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually *quiescent*, § 119. *b.* Throughout verbs אָ , Aleph is *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (*a*) In the *Præter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, אָ quiesces in *Tseri*. (*b*) In the *Fut.* and *Imp.* of all the conjugations, before a *suffixative consonant*, אָ quiesces in *Seghol*. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with *Patahh*, it lengthens it into *Qamets*.

E. g. אָבָה , אָבָה , אָבָה , אָבָה , etc. In Kal, the *Fut.* אָבָה with *Patahh* (Aleph affects the *Fut.* like a Guttural § 235), becomes אָבָה ; in *Niph.* we have אָבָה instead of אָבָה ; *Pual*, אָבָה instead of אָבָה , etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and *Qamets* etc. (made by quiescence) fall away, like any

mutable pure vowels; e. g. מָצָא, fem. מִצְאָה; Fut. יִמְצָא, 2nd fem. תִּמְצְאִי, etc. See § 127. Exc. 4. So Piel מָצָא, fem. מִצְאָה, etc.

[§ 278. Notes on the Paradigm. (a) KAL. (1) *Præter of verbs final Tseri*, usually retain it here; as יָרָא, יָרָאָה, יָרָאָה, etc. The 3rd pers. sing. fem. sometimes takes ך (like the Aramæan); as הִקְרָאָה, Is. vii, 14. Sometimes these verbs are written *defectivè*; as מִצְאִי for מִצְאָה, § 63.

(2) *Inf. fem.*, as יִרְאָה, יִרְאָה, also with ך, as מִלְאָה=מִלְאָה, הִקְרָאָה (with ך fulcrum merely)=הִקְרָאָה; see § 119. c. 3. *Inf. masc.* sometimes as חִטּוּא=חִטּוּא, § 63.

(3) *Imp.* יִרְאָה *ye-rû*, =יִרְאָה, see § 118. In plur. fem., הִקְרָאָה, apoc. for הִקְרָאָה; צִמְצִיָּה for צִמְצִיָּה, from צִמְצִי, is *sui generis*, Cant. iii, 11. Quære, is not the root צִמְצִי?

(4) *Part. fem.* מִצְאָה for מִצְאָה, יִרְאָה for יִרְאָה, § 119. c. 3. With suff. בָּדָא for בָּדָא, § 118.

(b) NIPHAL. (1) *Præter fem.* נִפְלְאָה; see under a. 1. above. Forms *defectivè*, נִפְלְאָה for נִפְלְאָה. (2) *Inf. abs.* נִקְרָא. (3) *Part.* sometimes as נִמְצָא, seemingly from נִמְצָא.

(c) PIEL. *Inf.* sometimes as מִלְאָה, מִלְאָה; comp. a. 2. above.

(d) HIPHIL. *Præter defectivè*, as הִקְרָאָה=הִקְרָאָה; *Inf.* also הִקְרָאָה, Jer. xxxii, 35.

§ 279. *Interchange of forms between verbs לָא and לָה*. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָא imitate verbs לָה.

(1) As to vowels.

KAL מִצְאִי for מִצְאָה
Part. מִצְאִי for מִצְאָה
PIEL. מִלְאִי for מִלְאָה
Fut. יִמְצָא for יִמְצָא
Inf. מִלְאָה for מִלְאָה
HITH. הִמְצָאָה for הִמְצָאָה

(2) As to consonants.

KAL. Imp. רָפָה for רָפָה
נָסָה for נָסָה
Fut. תִּרְפֹּאֶה for תִּרְפֹּאֶה
NIPH. נִרְפָּה for נִרְפָּה
נִבְרָה for נִבְרָה
Inf. const. הִרְפָּה for הִרְפָּה
PIEL. יִמְלָה for יִמְלָה

(3) *As to both vowels and consonants.* KAL. מִצְאָה for מִצְאָה, מִצְאָה, see § 118. Part. act. יִצָּה for יִצָּה, § 118. Pass. נָשָׂא for נָשָׂא, Ps. xxxii, 1.

NIPH. נִבְרָה for נִבְרָה. Fut. יִמְצָא for יִמְצָא, § 118.

PIEL. יִרְפָּה for יִרְפָּה, § 118.

o

HIPH. הִמְצִיחָהּ for הִמְצִיחָהּ . Part. מְהִיחָהּ for מְהִיחָהּ .

HITH. הִתְנַפְּחָהּ for הִתְנַפְּחָהּ . הִתְנַפְּחָהּ for הִתְנַפְּחָהּ .

Compare with these resemblances to verbs לִח , the similarities of those verbs to לִח , in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final *Yodh*, or a final *Vav*; both of which coming at the end of a word, after a heterogeneous vowel (*Pattahh*), conform to the vowel, i. e. become ה , and quiesce in it, § 117. 2.

Note. Verbs originally לִח are few; e. g. as שָׁלַח for שָׁלַח , 1st pers. Præt. שָׁלַחְתִּי ; most verbs לִח , are originally לִח . Only the *derivate* forms develop the original root; e. g. נָקַח from נָקַח ; נָקַח from נָקַח . Verbs with ה Mappiq, are verbs which originally have a final ה , and belong to the class of ל *Gutturals*.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) *Præt.* 3rd pers. fem., where the final radical is exchanged for ה ; as נָקַחְתָּהּ , etc. (2) *Part. pass.*; as גָּלִי *gālī*, where the *Yodh* remains a proper consonant.

§ 282. The rules of *quiescence*, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Præter*, 3rd masc. sing. in all the conjugations, require ה quiescent in Qamets. See Paradigm.

(b) The other forms without accession at the end, take ה־ throughout; excepting the Imp. 2nd masc. sing., which has ה־ ; and the Inf. abs. which has ה־ .

(c) Before *sufformatives*, beginning with a *consonant*, (1) The *Præter* of Kal has ה־ . (2) The *Præter* of all the derived conjugations, has ה־ . (3) The Fut. and Imp. throughout have ה־ . See Paradigm.

(d) Before *sufformatives* beginning with a *vowel*, the Quiescent falls away.

E. g. גָּלִי instead of גָּלִי , גָּלִי for גָּלִי , etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. יִגְלִי instead of יִגְלִי , § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

[§ 283. *Notes on the Paradigm.* (a) KAL. (1) *Præter* sometimes has the Chaldee form, as עָשָׂתָּה for עָשִׂיתָ, comp. § 278. a. 1. With *Vav* moveable, once, שָׁלוֹחַ, Job iii, 26. Forms written *defectivè* are rather unusual; as בָּנִיתִי for בְּנִיתִי.

(2) *Inf. abs.* sometimes drops the ה, and takes the form גָּלוּ for גָּלוּהוּ, etc. Twice it even takes ה; as שָׁרוּת, רָאוּת. *Inf. constr.* rarely as עָשָׂה, קָנָה. Fem. form. רָאָה, retaining the *Vav*, Ezek. xxviii, 17. Once הָיָה, in Ezek. xxi, 15.

Note. The usual *Inf. constr.*, as גָּלוּת, is a fem. Segholate form, and is merely a contraction of גָּלוּתָה; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) תִּהְיֶה, תִּבְרָא, תִּזְנֶה (instead of תִּהְיֶה, תִּבְרָא, תִּזְנֶה), are merely imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root*, is sometimes omitted before suffixes as תַּעֲשִׂינָה for תַּעֲשִׂינָה; and sometimes it becomes *otiant*, by reason of a Dag. euphonic, as תִּרְאִינָה; and even falls out here also, as תַּעֲנִינָה.

(γ) *The Apocopate Future* is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

		(1) Forms with a furtive vowel.		(2) Forms without a furtive vowel.		
		full form.	apoc. form.	full form.	apoc. form.	
Sing.	3	יִגְלֶה	וִיגַל (יִשָּׁל)	יִבְרָא	יִבְרָ (תִּבְרָה)	i
—	2	תִּגְלֶה	וְתִגַּל	יִחֶה	יִחֶ (יִחֶה, יִחֶה)	j
—	1	אִגְלֶה	וְאִגַּל	יִחֶה	יִחֶ (יִחֶה, יִחֶה)	k
Plur.	1	נִגְנָה	וְנִגַּן		יִחֶה	l
gutt.	3	יִשְׁעָה	וְיִשַּׁע	יִפְתָּה	יִפְתָּ Job xxxi, 27.	m
—	2	תִּשְׁעָה	וְתִשַּׁע	יִרְאָה	יִרְאָ in otio (§ 57. a)	n
gutt.	3	יִעֲשָׂה	וְיִעַשׂ	יִרְדָּה	יִרְדָּ Ps. lxxii, 8.	o
	3	יִחְרָה	וְיִחַר	יִשְׁבָּה	יִשְׁבָּ	p

Note 1. *The Segholate forms in verbs* differ, in one respect, from those of nouns, etc.; inasmuch as verbs take Hhireq medial for a penultimate vowel; whereas nouns etc. allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, a, e, and h, have Hhireq medial for a penult vowel.

Note 2. In the apoc. forms of the 2nd and 1st persons, sing. and plural, the Hhireq is prolonged into Tseri, so b, c, d; not וְתִגַּל, וְתִגַּל, etc. On the other hand, the third person very rarely has a Tseri in the penult, like וְיִשָּׁל from יִשָּׁלָה, under a.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ח may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קֶשֶׁט, גֶּרֶד, etc. The learner will observe, that the Hhireq under the Præform. is occasionally prolonged, and becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יִלְחֹד, *yl'hd*, is only *furtive*, as the Dag. lene in ח shows.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh: e. g. יָדִי instead of יִדִּי, or יָדִי, etc. See the ground of this, in § 120. *b*. So also יָדָה (written once יָדָה § 125. *a*), from יָדָה.

Note 5. All the apoc. forms of the Future more usually have a ך conversive before them; but some occur without it; and ך does *not* always occasion apocope, e. g. יִשְׁכַּח 2 K. i, 10. יִשְׁכַּח 2 K. vi, 23.

Remark. The student will observe, that none of the Segholates in *Kal*, have the common form of two Seghols, as מִלֵּךְ. In this respect the forms of *Kal* are distinct from those of *Hiphil*, which adopts the double Seghol, wherever the nature of the word permits.

(4) *Imp.* For the forms מְלִי, מְלִי, instead of מְלִי, see § 118. Notes 1. 2. 3.

(5) *The act. Part. fem.* is מְלִי (for מְלִי § 118). Sometimes it assumes the form מְלִי, plur. מְלִי, as if from מְלִי, of the form מְלִי, § 212. 6.

(6) *The pass. Part.* rarely as עָשָׂה for עָשָׂה, עָפָה for עָפָה. In *Kethib*, נְטִי, *netū-vōth*, *Qeri*, נְטִי.

§ 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With *Nun*, יָרַב, יָרַבִּי, and יָרַבִּי. Emphasis, חָסַד Ps. lvii, 2. *Imp.* מְעִי, Is. xxi, 12. With ח parag., also, *Fut.* מְעִי.

Note. From these cases of restored and prolonged vowels, it is clear, that the *Fut.* and *Imp.* of verbs לָח have, in the real ground-form, a final Pattahh, since the restored vowel goes into *Qamets*; § 146.

§ 285. NIPHAL. (1) *Præter* sometimes with Hhireq before ך; as מְלִי from מְלִי, מְלִי from מְלִי. In pause, מְלִי from מְלִי.

(2) *Inf. abs.* rarely as מְלִי. *Inf. const.* very rarely, as מְלִי, Judg. xiii, 21.

(3) *The fut. apoc.* here, merely drops the final ח with the preceding vowel.

§ 286. **PIEL.** (1) *Præter* sometimes with Hhireq before י; גָּלִיתָ. (2) The apoc. forms in this Conj., not only drop their final ו with its vowel, but also the Daghesch forte from the middle radical (see Par.), because this letter now becomes a *final* one; § 72. The preceding vowel is sometimes prolonged, as וַיִּתְּנָהּ=וַיִּתֵּן.

(3) With Yodh restored; Imp. וְלִי (for וְלִי, § 73. Note 3). Fut. with Suff. תִּתְּנֵנִי.

§ 287. **HIPHIL.** (1) *Præter* sometimes with Hhireq; as חָגְלִיתִי, Sing. fem. 3rd pers. sometimes as חָגְלָתָ; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as חָגְלָהּ, חָגְלָהּ. Also as the Chaldee, חָגְלָהּ for חָגְלָהּ; comp. § 283. 3. a.

(2) *Inf. abs.* once as חָגְלָהּ. *Inf. const.* once, חָגְלָהּ for חָגְלָהּ, Lev. xiv, 43. (3) *Fut.* once, 3rd pers. plur. חִמְסֵי *him-siv*, like the Chaldee רִמְיִי, etc. Once חִמְסֵי for חִמְסֵי, Jer. xviii, 23.

§ 288. *Futures apocopate.* Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. וַיִּגְלַע, וַיִּגְלַע. Here the penult vowel is Seghol, or (under a Guttural) Pattahh. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 108.

(2) With nude apocope; as וַיִּרְדּוּ, וַיִּרְדּוּ, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as וַיִּרְדּוּ, וַיִּרְדּוּ, instead of וַיִּרְדּוּ, וַיִּרְדּוּ, etc. With a Guttural, as וַיִּצְלַח for וַיִּצְלַח, etc.

§ 289. *Peculiar anomalies.* Such are the endings in (·), in Inf. Fut. and Imp.; e. g. Inf. Kal, וַיִּהְיֶה to be; Piel, וַיִּשְׁמַר *opprimendo*; Hoph. וַיִּפְדּוּ. Kal Fut. וַיִּהְיֶה, וַיִּהְיֶה for וַיִּהְיֶה. Piel, וַיִּמְלֹךְ. In Syr. and Chaldee, the Fut. ends in ה or י, in these verbs.

§ 290. *Imitations of verbs* לָחַץ; comp. § 279. (a) *Imitation in respect to the consonants*; e. g. וַיִּצְרַח for וַיִּצְרַח; Inf. abs. for וַיִּצְרַח, Imp. וַיִּצְרַח. So וַיִּשְׁמַר, וַיִּשְׁמַר, for וַיִּשְׁמַר, וַיִּשְׁמַר; וַיִּשְׁמַר for וַיִּשְׁמַר, Ecc. viii, 1. (b) *As to vowels*; e. g. וַיִּתְּנָהּ for וַיִּתְּנָהּ, וַיִּתְּנָהּ for וַיִּתְּנָהּ; Piel Inf. וַיִּתְּנָהּ for וַיִּתְּנָהּ; Part. Niph. וַיִּתְּנָהּ for וַיִּתְּנָהּ; וַיִּתְּנָהּ for וַיִּתְּנָהּ.

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in לָחַץ and in לָחַץ, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. *Pilel* appears only twice, viz. in נִאָחַד (contract. נִאָחַד § 119. c. 1), from נִאָחַד; and in מִטְחִי Part. const. plur., from מִטְחַה, *Pilel* מִטְחִי.

Hithpalel appears only in שָׁחַד, Hith. הִשְׁתַּחֲוֶה, Fut. apoc. יִשְׁתַּחֲוֶה instead of יִשְׁתַּחֲוֶה, § 120. b. Inf. with ה parag. הִשְׁתַּחֲוֶה, 2 K. v, 18.]

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Dag. forte in the suffix letter; e. g. פָּרַת, פָּרַתָּ, פָּרַתָּי, פָּרַתְּם, etc. So also, מָת he died, מָתָּ, מָתָּי, etc.]

Verbs doubly anomalous.

§ 294. These are such as have two radicals (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as נָחַד, נָחַדָּ, נָחַדָּה, נָחַדָּה, etc.

Note. Very few cases occur, like בָּוֵא, where two irregular letters come together. Two cases only occur of verbs irregular בָּ and עָ; e. g. נָדָּ, and נָבֵס; for which see Lexicon. The verbs נָדָּ and נָבֵס, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular בָּ; and in regard to the *third* radical all the phases of verbs irregular לָ; see Par. XVII. seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs פָּא and לָה.

פָּאָה, Hiph. fut. apoc. וְיִפְאֵל 1 Sam. xiv, 24, for וְיִפְאֵלָה.

פָּאָה, Imp. אֶפְי Ex. xvi, 23, by Syriasm for אֶפְיָ (§ 119. d. 2); Fut. with suff. וְיִפְאֵלָה 1 Sam. xxviii, 24, for וְיִפְאֵלָה.

פָּאָה, Præter., in pause אֶפְיָ Jer. iii, 22; Imp. in pause, אֶפְיָ for אֶפְיָ (§ 119. d. 2. § 147); Fut., וְיִפְאֵל Deut. xxxiii, 21, for וְיִפְאֵלָה, the first פ being dropped, and final פ put for ה, § 290; וְיִפְאֵל Is. xli, 25, for וְיִפְאֵלָה. Hiph. Imp. in pause, אֶפְיָ for אֶפְיָ, § 119. c. 1. § 147.

(b) Verbs פִּי and לָה.

פִּיָּה, Inf. fem. אֶפְיָה, § 119. c. 1. Imp. אֶפְיָ, § 243. a.

(c) Verbs פִּי and לָה, Par. XVII.

פִּיָּה, not found in Kal; Piel. Fut. וְיִפְיָ Lam. iii, 53, for וְיִפְיָה. Hiph. Fut. with ה retained, וְיִפְיָה Neh. xi, 17; first person with suffix אֶפְיָ, Ps. xxxv, 18, and in pause אֶפְיָ, Ps. xxx, 13.

יָנַח, Fut. 1st pers. plur. with suff., יָנִיחַ, Ps. lxxiv, 8.

יָנַח, Fut. apoc. יָנִיחַ, Ezek. xxxi, 7; *Popaal*, יָנִיחַ, Ps. xlv, 3.

יָנַח, Fut. 1. pers. with suff., יָנִיחַ, Num. xxi, 30. Hiph. Fut. with suff., יָנִיחַ, 2 K. xvii, 27; יָנִיחַ, Ps. xlv, 8, etc.

(d) Verbs פָּנ and לָא, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of פָּנָה; in Hiphil those of פָּנָה, because the former does not occur in Hiphil.

Infinitive construct, פָּנָה for פָּנָה (§ 119. c. 1). Fut., פָּנָה, Ruth i, 14, without Aleph. Hiph. Fut., פָּנָה, Ps. lv, 16, Kethib for פָּנָה.

(e) Verbs פָּנ and לָא, Par. XIX.

The three verbs פָּנָה, פָּנָה, פָּנָה, are all of this form. Kal. Fut. apoc. with Vav, פָּנָה and פָּנָה; 2 K. ix, 33. Niphal פָּנָה, Præt. 3 pers. plur. in pause, פָּנָה, Num. xxiv, 6; Fut. 3 pers., פָּנָה, Zech. i, 16; 3 pers. plur. פָּנָה, Jer. vi, 4; from פָּנָה, Præt. פָּנָה, 2 Sam. xi, 15; פָּנָה, Job xxx, 8, with נ for ה, § 290, or perhaps the root is פָּנָה.

Hiph. Fut. with suff., as פָּנָה, 2 Sam. xiv, 6; פָּנָה, Job xxxvi, 18, etc. Fut. apoc. with Vav, פָּנָה, etc. The Imp. also suffers apocope, and takes the forms פָּנָה, פָּנָה, which are of frequent occurrence.

§ 297. The verb פָּנָה has all the common inflections exhibited in Paradigm XX. But it has many forms *sui generis*, besides these. E. g. with suff., as פָּנָה, פָּנָה; Fut. פָּנָה for פָּנָה. Fem. 3rd plur. פָּנָה, with epenth. פָּ. Also פָּנָה, Deut. xxxiii, 16, for פָּנָה; and פָּנָה, 1 Sam. xxv, 34, for פָּנָה. Hiphil sometimes takes epenth. פָּ, as פָּנָה, פָּנָה, פָּנָה. Defectivé, פָּנָה for פָּנָה.

Note. The verbs פָּנָה and פָּנָה, are used only in Hiphil; where they are declined like פָּנָה.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral פָּד, have been formed פָּדָה, פָּדָה, פָּדָה, all of the same meaning. So also פָּצַב and פָּצַב; פָּצַר, פָּצַר, and פָּצַר; פָּקַד and פָּקַד; פָּטַב and פָּטַב; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from פָּלַח, *ivit*, is derived the Præt. and Part.;

while its equivalent, יִלְךָ, furnishes the Inf., Fut., and Imp. So יִלְךָ, as usual in *Kal*; but Pual יִלְכָּה, and Hith. יִלְכָּה, come from יִלְכָּה.

Compare, in Latin, *fero, tuli, latum*; Greek, *φέρω, οἶσω, ἡνεγκα*. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

Pluriliteral Verbs.

§ 300. These are properly very few; and they are declined like the Conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) מִטְּמֵא, 1 pers. with suffix מִטְּמֵאִיךָ, Is. xiv, 23. (2) כָּרַעַל, participle כָּרַעַל, 1 Chr. xv, 27. (3) בָּרַסָם, Fut. with suffix. יִבְרַסְמֶנָּה, Ps. lxxx, 14. (4) פָּרַשְׁו, Job xxxvi, 9. (5) רָמַפֵּשׁ, Job xxxiii, 25. (6) הִתְחַרְהוּ, 2 pers. fut. הִתְחַרְהוּ, Jer. xii, 5; participle הִתְחַרְהוּ, Jer. xxii, 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a triliteral root; as Pilel 3rd pers. fem. in pause רָעַגְתָּהּ, Job xv, 32; Cant. i, 16, from רָעַן.]

PARTICIPLES.

§ 301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* cases.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E.g. הָמָה, מְסַפָּה, מְקִימָה, etc. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d*. But in Hiphil, the fem. Segholates are derived from an apoc. fem. form מְקִימָהּ, like the apoc. Fut. יִקְמֶל.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. $\text{הָרַגְתִּי אֶת־אֲנִי}$, instead of $\text{הָרַגְתִּי אֶת־אֲנִי}$, *he killed me*; $\text{הָרַגְתֶּם אֶת־הֵם}$, instead of $\text{הָרַגְתֶּם אֶת־הֵם}$, *thou didst kill them*. Comp. Latin *eccum*, for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode, and participles, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי , with noun suff., $\text{פָּקַדְתִּי אֶת־אֲנִי}$, *my punishment*, viz. that which I inflict; with a verbal suff. $\text{פָּקַדְתִּי אֶת־אֲנִי}$ *to punish me*.

[§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a *vowel*; see Note.

(b) To the simple form is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the Præter only.

(c) To the simple form is prefixed a vowel of the *E* class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a *consonant*, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (*a*) to verbs ending with a vowel in all the moods and tenses. (*b*) To those ending with a consonant in the Præter. (*c*) To those ending with a consonant in the Fut. and Imperative. (*d*) It exhibits also those suffixes which receive an epenthetic *Nun*.

(a)	(b)	(c)
Sing. common.	Præter.	Future etc.
1. גִּי	גִּי in pause גִּי	גִּי
2 m. קָה קָה	קָה in pause קָה קָה	קָה &c. קָה
2 f. קִי	קִי קִי קִי	קִי קִי קִי
3 m. וְהוּ	וְהוּ	וְהוּ
3 f. הָהּ	הָהּ הָהּ	הָהּ
Pl. 1. נוּ	נוּ	נוּ
2 m. כֶּם	כֶּם	כֶּם
2 f. כֶּן	כֶּן	כֶּן
3 m. ׀ poet. מוּ	׀ poet. מוּ	׀ poet. מוּ
3 f. וּ	וּ	וּ

Future with epenthetic Nun.

(d)	
Sing. 1. גִּי גִּי for גִּי &c.	Sing. 3 m. נוּהוּ for נוּהוּ, also נוּ
- 2 m. קָה קָה for קָה &c.	- 3 f. קָה for קָה

§ 310. Notes on the table of suffixes. (1) In a very few instances, the Fut. has the suffixes גִּי, כֶּם, like the Præter; and *vice versa* the

Præter. very rarely takes suffixes like the Future, viz. נִי and a few times נִי .

(2) The original *union-vowels* would seem to be Qamets and Tseri, which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic *Nun*, the two latter only are found. So also in נִי , which in pause becomes נִי .

(3) The 2nd pers. sing. fem. נִי in *b*, occurs but seldom; the more common form in the Præter is נִי , and without the tone נִי , as in the Future. The form with Parag. *Yodh* in *c*, occurs often in the later Psalms.

(4) The suffixes נִי , נִי , never take a *union-vowel*; nor does the suffix נִי or נִי , except in pause. The 3rd pers. sing. fem. of the Præter also takes suffixes, either *with* or *without* a *union-vowel*; see below § 312. 2.

(5) The forms נִי , נִי with a parag. נִי , are common in poetry. The form נִי is found as a suffix once, Ex. xv, 5; so in Ethiopic. The form נִי occurs in Deut. xxxii, 26.

(6) Instead of the fem. suffix נִי of the 3rd pers. plural, the masc. form נִי appears, specially after the sufform. נִי and נִי ; perhaps in order that the fem. suffix may not be confounded with the parag. נִי ; as נִי , Ex. ii, 17, for נִי ; נִי , 1 Sam. vi, 10; Gen. xxvi, 15; Num. xvii, 3, 4; Josh. iv, 8; Hos. ii, 14; Prov. vi, 21. But נִי is used in Jer. xlviii, 7.

(7) The suffixes with epenth. *Nun* are occasionally found in the Imp. and rarely in the Præter; see No 1. above. In Chaldee, an epenth. *Nun* is always found before the suff. of the Fut. Imp. and Infinitive.

(8) Wherever there is a *union-vowel*, it uniformly *takes the tone*. The suffixes נִי and נִי always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix נִי or נִי , when appended to verbs ending in a *consonant*, usually takes the tone. The 3rd pers. sing. fem. of the Præter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as נִי , נִי , from נִי , נִי , etc. Others would seem to come from forms which are now obsolete in Hebrew; as נִי from נִי = נִי *thou*, like נִי *I*; נִי from נִי etc. The form נִי still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the *Nom. case*.

§ 311. The changes in the *vowels*, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the *consonants*, the following changes take place; viz. Præt. 3 fem. פָּ- becomes פִּ-; the fem. פִּ- (פִּי) becomes פִּי; 2. plur. masc. פָּ- becomes פִּי; as the Par. shows. The forms ending with פִּי receive י in its room.

§ 312. Notes on the Paradigm. Kal. Præt. 3rd pers. masc. In פִּי, as the tone is moved forward, the first vowel falls away, § 132; the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as פִּי. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult. of the verb; as פִּי.

(2) Præt. 3 fem. substitutes פִּי for the final פִּי, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a *vowel* (which occurs only in פִּי, פִּי, פִּי), that the final פִּי is taken away from this syllable (§ 90. 1.), which of course prolongs the Pattahh, § 130. E. g. with suff. פִּי, פִּי, פִּי, where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So with פִּי, פִּי, it makes by the same rules, פִּי, פִּי.

Note. The suff. פִּי and פִּי sometimes assimilate their פִּי to the final פִּי of the verb; e. g. פִּי=פִּי, 1 Sam. i, 24; פִּי=פִּי, Jer. xlix, 24.

(3) Præt. 2 fem. exhibits the form פִּי before a suffix (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a *union-vowel* is provided for the verb, by adopting the forms פִּי, פִּי.

(4) The Inf. most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be פִּי Guttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. פִּי, פִּי, פִּי, may also be there seen.

The Inf. of a verb Fut. Pattahh usually takes Hhireq under the first radical, before suffixes; as פִּי in the Par.; but sometimes Pattahh, as פִּי, פִּי, etc. Verbs Pe Gutt. sometimes take a Seghol in the first syllable; as פִּי, Ps. cii, 14.

The Inf. fem. Segholate takes suff. like nouns of Dec. XIII. Hhireq

is the usual vowel in the first syllable; e. g. רָשָׁתִּי, רָשָׁתָּהּ; but sometimes *Patahh*, as שָׁבַתִּי, שָׁבַתָּהּ.

(5) *Future suffixes* are provided with a *union-vowel*, in most cases, where the verb ends with a radical letter; in which cases, the final Hholem or Tseri of the verb is dropped. But with suff. הָ, כֶּם, כֹּן, these vowels are retained and shortened, because they lose the tone. But verbs *Fut. Patahh* retain this vowel, and prolong it before a union-vowel; as יִלְבָּשֶׁם from יִלְבֹּשׁ.

(6) *Imp.* follows the analogy of the *Fut.* throughout; in regard to verbs *final Patahh*, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final *Tseri* before a union-vowel, as in the *Par.*; but before הָ, כֶּם, כֹּן, it commonly shortens it into *Seghol*, or short *Hhireq*, as הִרְשָׁעָם, הִרְשָׁעוּ; rarely into *Patahh*, as הִרְשָׁעוּ, Deut. ii, 7. *Patahh* final here remains, as רָחֲצוּהָ.

(9) *POEL*, *POLEL*, etc., imitate *Piel* in their suffixes.

(10) *HIPHIL* appends suffixes to its *full* forms; not to the *apococate* ones. Very rarely is the final vowel of the verb dropped; as in יִשְׁלַח instead of יִשְׁלַח.

Verbs Lamedh He with Suffixes.

§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Præt. 3 sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs, as to the הָ before the suffix.

Note 2. Suffixes, beginning with a consonant, sometimes cause the original Yodh to be restored; as הִלְלֵהוּ, הִלְלֵהוּ, הִלְלֵהוּ, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *Participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*,

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of Nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals*, or those derived from *verbs*; and *denominatives*, or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from Participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion (*nomen agentis vel patientis*); the latter denote action or passion (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simply action or passion. But to this principle, there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. פֶּרֶם a vine-dresser, from the primitive כֶּרֶם a vineyard; מִזְרָחִי eastern, from the verbal מָזַח the east. The forms of these, resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) by adding to verbals the masc. termination, הַ, or the fem. הָ; e. g. שֵׁשׁ six, שֵׁשִׁית sixth; מוֹאבִּי a Moabite, from מוֹאָב; יִשְׂרָאֵלִי an Israelite, from יִשְׂרָאֵל, etc. Several adjectives, also, are formed in this manner; as נִכְרִי, fem. נִכְרִיָּה strange, from נִכְרַח a stranger; נֶחֱמָדִי first, from נֶחֱמָד, etc.

(2) By adding הָ, which is usually of the fem. gender. E. g. רִאשִׁים princes, רִאשִׁית principium. Words of this form are sometimes defectively written, as צִיצִית from צִיצִית.

(3) Rarely by adding the terminations הָ, הַ, and הָ. E. g. אֲרִיִּי a lion, from אָרַב; אֶשֶׁחַ fire-offering, from אָשַׁח; בֹּיֵלִי a deceiver, from בָּיַל; אֲצִנָּה a treasury, from אָצַח.

§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. $\text{צֶל מָוֶת} = \text{צֶל מוֹת}$ *shade of death*; בְּלִיעַל *worthless*, from בִּלִּי *not* and עַל *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. *b*. Very many of them are *composite*, and consist usually of two nouns, or of a noun and a verb. E. g. בֶּנְיָמִין *Benjamin*, or *son of my right hand*; יְהוֹיָאִים *Jehoiakim*, or *Jehovah will exalt*.

Note 2. To the first word in composite proper names, a *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גָּבַר and אֵל ; sometimes a *Vav*, as שְׁמוּאֵל *Samuel* or *name of God*, from שָׁם and אֵל . The name of God, either אֵל or יְהוָה , forms the beginning or the termination of a great multitude of Hebrew proper names.]

§ 318. *Gender of nouns.* The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הַ , ת , תַּ , תֵּ .

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*, חַטָּאת *sin*; and עִבְרִי *a Hebrew man*, עִבְרִית *a Hebrew woman*; קָטוּר , fem. קָטוּרַת *incense*; מוֹדֵעַ , fem. מוֹדַעַת *acquaintance*. The fem. תֵּ is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) תַּ ; as שְׁנָתַת , for שְׁנָתָה , § 122. 1. (2) תֵּ ; as זִמְרָתַת , poetic for זִמְרָתָה . (3) תֵּ with the proper vowel Pattahh, and with the tone on the ultimate; as בְּקִרְתֵּי *emerald*, קִלְתֵּי *pelican*, Ps. cii, 6.

Note 2. The endings ית and ית are also *feminine*. They are contracted forms, for the full fem. יתֵּ and יתֵּ , neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, though they have a fem. termination.

(1) Names of men; as **יְהוּדָה** *Judah*. (2) Offices of men; as **שָׂרָה** *a governor*. (3) Nations; as **יְהוּדָה** the nation of *Judah*. (4) Rivers; as **אֲמָנָה** *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, though they have a masc. termination.

(1) Names of women; as **רָחֵל** *Rachel*. (2) Office or relations of women; as **אִמָּה** *mother*. (3) Countries; as **אַשּׁוּר** *Assyria*. (4) Towns; as **צֵיר** *Tyre*. (5) Female beasts; as **אֶתְרוֹן** *a she-ass*. (6) Members of the body by nature double; as **אָזֶן** *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as **יְהוּדָה**, *Judah* or *the Jews*, masc.; but **יְהוּדָה**, *the country of Judea*, feminine.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as **בְּאֵר** *a well*; **תַּלְתָּ** *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as **בִּת צֵיר**, *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. **אָב** *a father*, plur. **אֲבוֹת**. Fem. **חִטָּה** *wheat*, plur. **חִטִּים** etc.

NOTE. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural; but the *gender* of both forms is the same, viz. it is the same as that of the singular.

[§ 323. *Formation of feminine nouns.* The addition of the fem. terminations (§ 319. b.) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) 1. The ending נָ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns, etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. *Segholates* receiving נָ fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final ן and its preceding vowel, in order to receive the fem. נָ . All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. נָ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סֹס	סֹסָה	VI.	מֶלֶךְ	מֶלֶכָה (4)		עֵץ	עֵצָה
	תְּחִינָה	תְּחִינָה		גֶּבַע	גֶּבַעָה (4)	VIII.	תָּמָר	תְּמָרָה (3)
II.	מוֹצֵא	מוֹצֵאָה		אֶמֶר	אֶמֶרָה (4)		גֶּחֱלִי	גֶּחֱלִיָּה (3)
III.	גִּדּוּל	גִּדּוּלָה (1)		עֶגְלָה	עֶגְלָה (4)		כֶּן	כֶּנָּה (3)
	מְתוּק	מְתוּקָה (1)		אֶכֶל	אֶכֶלָה (4)		חֶזֶק	חֶזֶקָה (3)
	עֲצוּם	עֲצוּמָה (1)		חֶזֶק	חֶזֶקָה (4)		בִּז	בִּזָּה (3)
	בְּרִיא	בְּרִיאָה (1)		עֶלֶל	עֶלֶלָה (4)		בֶּן	בֶּנָּה (3)
	מְקוּם	מְקוּמָה (1)		צִיד	צִידָה (4)		שָׂר	שָׂרָה (3)
IV.	נָקָם	נָקָמָה (1)	VII.	אֶרֶץ	אֶרֶצָה (2)	IX.	יָפָה	יָפָה (5)
V.	זָמָן	זָמָנָה (1)		מוֹלֶדֶת	מוֹלֶדֶתָה (2)		מְרִאָה	מְרִאָה (5)
	יָעַן	יָעַנָה (4)		דָּע	דָּעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI. E. g. יָרֵךְ , fem. יָרֵכָה ; יָעַל , fem. יָעַלָה . For the form מְתוּקָה fem. מְתוּקָה , under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ת makes no change in the original word; e. g. חֶפְצָה , חֶפְצָה ; עֶבְרִי , עֶבְרִית , etc.

(c) The *Segholate* endings, נָ , נָ , (1) Affect the *penult* vowel, in the like manner with נָ ; see above, a. (2) They change the ultimate *mutable* vowel; according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ , אִשָּׁה ; שְׁלוּשׁ , שְׁלוּשָׁה ; נְחִישׁ , נְחִישָׁה ; גִּבִּיר , גִּבִּירָה , etc.; see § 127 Except.

Note. The Fem. *Segholate* form is *usually* chosen for the *const.* state; while פָּ is more common in the *abs.* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. IX. are not susceptible of fem. Seghol. endings. Nouns in Decs. VIII. omit the Dagh. in the doubled letter, when they assume the Seghol. form; e. g. שָׁשֶׁת, שֵׁשֶׁת, שֶׁשֶׁת.]

§ 324. *Formation of the plural.* The Hebrew, like the Greek, has three numbers, viz. the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually, by annexing to the singular, (1) יִם. (2) ם simply, in some words ending in י.

E. g. (1) סוּסִים, plur. סוּסִים. (2) נְכָרִים, נְכָרִים; also as לוֹיִם, לוֹיִם. But the plur. ending, as might be expected, is sometimes written *defectivè*; as תַּנִּינִים, תַּנִּינִים idem, § 63.

(b) The *unusual forms of the plural*, are (a) יָן; e. g. מַלְאָכִי, plur. מַלְאָכֵי, Prov. xxxi, 3. (b) יָ; e. g. חֲלוּנֵי, חֲלוּנֵי, Jer. xxii, 14. (c) Perhaps יָ; e. g. רַמִּי, רַמִּי, Ps. xlv, 9. The forms *a* and *b*, coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations תָּ, תַּ, תִּ of the fem. sing. into וֹת, and by corresponding vowel-changes.

E. g. הוֹרֶה, plur. הוֹרוֹת; אֲנָרֶת, plur. אֲנָרוֹת; מַבְעֵר, plur. מַבְעֵרוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. דִּלִּית, fem. דִּלִּית, plur. דִּלִּיתוֹת.

(b) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בְּאֵר, plur. בְּאֵרוֹת, § 320. Note 2.

(c) By changing יֵית into יֹות, as עֲבָרִית, plur. עֲבָרִיּוֹת; and יִית into יֹות, as מַלְכוּת, plur. מַלְכוּתֹות.

Note. The plurals under *c*, appear to be derived from obsolete forms of the sing. in יֵית and יֹות. Nouns of these classes sometimes also form their plural after the usual manner; as חֲבִירִית, plur. חֲבִירִים; and חֲבִירוֹת, plur. חֲבִירִים. The plural ending of the fem. form, also, is sometimes written *defectivè*; as קְלִיֹּת for קְלִיֹּת, etc.

[§ 327. **HETEROCLITES.** Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. **חֵבֶרֶת**, § 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. **שָׁנָה** fem. *a year*, plur. **שָׁנִים** and **שָׁנוֹת** fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. **פָּנִים**, *the face*. (4) Some are found only in the singular; e. g. **עוֹף** *owl*, **בָּנִים** *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic), a *pluralis pluralium*, i. e. a plural formed by a second plur. additional to the first one; e. g. **מָקוֹם** *a high place*, plur. **מְקוֹמוֹת**, plur. *pluralium* **מְקוֹמוֹתִים**.]

§ 328. *Formation of the dual.* This is usually formed, by adding the termination **יַם** (**יָם**) to the forms of the sing.; e. g. (a) To masculines without change. (b) To feminines in **הָ**, after changing the final **ה** into **ת**.

E. g. (a) **יָדַי**, **יְדָיִם**. (b) **יְרֵכָה**, **יְרֵכָיוֹם**. In nouns of Dec. VI., the dual ending is appended to the suff. form; as **רַגְלִי**, **רַגְלָיוֹם**, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. **יְדָיוֹם**, **יְרֵכָיוֹם** for **יְדָיוֹם**, **יְרֵכָיוֹם**. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects, as are double either by nature or by custom.

[E. g. **יְדָיוֹם** *the two hands*; **נְעָלָיוֹם** *a pair of shoes*, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as **כַּפָּיוֹם** *hands*, **כַּפּוֹת** *handles*.

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. **שֵׁשׁ כְּנָפָיוֹם** *six wings*; **שְׁלֹשׁ שֵׁנָיוֹם** *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases, it is difficult to show the reason of the dual form; as **מִצְחָיוֹם** *mid-day*, etc. Perhaps it is intensive.

Note 2. The words **שָׁמַיִם** *heavens*, and **מַיִם** *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. *חומות* *walls*, dual *חומתי* *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. *Construct state.* The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance (if it be capable of contraction), so that the stress of voice may be transferred to the second.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing., the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in *תָּ*, change this ending into *ת־*; as *יִרְאָה*, const. *יִרְאֵת*. Other feminines singular suffer no change of their consonants.

(c) The plur. ending *ִים* and the dual *ִים* become *ִי*; as *סוֹסִים*, const. *סוֹסִי*; *יָדַיִם*, const. *יָדַי*.

(d) Plurals in *וֹת* suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state; see § 341. seq.

§ 334. *Suffix state.* This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קול *voice*, קולו *vox ejus*.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the *Gen.* case, and as putting the noun to which they are suffixed into a kind of *regimen*, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the Paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs § 304. seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129. seq.

§ 336. Noun-suffixes (like those of verbs § 307. seq.) have generally three different forms, adapted to the *ending* or *number* of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a union-vowel; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the *first* column (a), containing those which are attached to nouns *singular* ending with a *vowel*; the *second* (b), those which are attached to nouns *singular* ending with a *consonant*; the *third* (c), exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

Sing.	(a) Simple form.	(b) With un. vowel, etc.	(c) Suff. to nouns plural.
1. <i>my</i>	אֲנִי	אֲנִי	אֲנִי
2 m. <i>thy</i>	אַתָּה, אַתָּה	אַתָּה, אַתָּה	אַתָּה
2 f. <i>thy</i>	אַתְּ	אַתְּ	אַתְּ, אֲתָּה
3 m. <i>his</i>	הוא	הוא	הוא poet. יָהּ
3 f. <i>her</i>	הִיא	הִיא	הִיא
Pl. 1. <i>our</i>	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ
2 m. <i>your</i>	כֶּם	כֶּם	כֶּם
2 f. <i>your</i>	כֶּן	כֶּן	כֶּן
3 m. <i>their</i>	הֵם	הֵם poet. מוֹ	הֵם poet. מוֹ
3 f. <i>their</i>	הֵנָּה	הֵנָּה } הֵנָּה }	הֵנָּה

Note 1. *Unusual suffixes to nouns singular.* Sing. 2 masc. אַתָּה, Ps. cxxxix, 5; אַתָּה, Ps. x, 14. 2 fem. sing. אַתְּ, Ezek. v, 12; אַתְּ, Ezek. xxiii, 28. 3 fem. אַתְּ without Mappiq, Num. xv, 28; אַתְּ, Ezek. xxxvi, 5 for אַתְּ. Plural 1 pers. אֲנֵנוּ, Ruth iii, 2; Job xxii, 20. 2 fem. אֲנֵנָּה, Ezek. xxiii, 48. 3 masc. הֵם, 2 Sam. xxiii, 6. 3 fem. אֲנֵנָּה, 1 Kings vii, 37.

Note 2. *Unusual suffixes to nouns plural.* Sing. 2 masc. אַתָּה, Nah. ii, 14. 3 masc. אַתָּה, Ps. cxvi, 12, Chaldaic. 3 fem. אַתְּ, Ezek. xli, 15, for אַתְּ. Plur. 2 fem. אֲנֵנָּה, Ezek. xiii, 20; 3 masc. אֲנֵנָּה, Ezek. xl, 16; 3 fem. אֲנֵנָּה, Ezek. i, 11; all with אַתְּ paragogic.

Note 3. The suff. אַתְּ, joined to a noun ending with אַתְּ, usually coalesces with it; e. g. אַתְּ אַתְּ a nation, אַתְּ אַתְּ my nation; but sometimes as אַתְּ אַתְּ my fruit.

Note 4. The sing. forms, 3 pers., אַתְּ אַתְּ are appended to nouns of Dec. IX. אַתְּ is parag. for אַתְּ, § 125. c.

Note 5. *ANOMALIES.* (1) Yodh in the plur. suff. is sometimes omitted in writing; as אַתְּ אַתְּ for אַתְּ אַתְּ, אַתְּ אַתְּ for אַתְּ אַתְּ, Gen. iv, 4. אַתְּ אַתְּ for אַתְּ אַתְּ, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; אַתְּ אַתְּ for אַתְּ אַתְּ, Ps. cxxxii, 12; אַתְּ אַתְּ for אַתְּ אַתְּ, Deut. xxviii, 59; אַתְּ אַתְּ for אַתְּ אַתְּ, etc. (3) *Vice versâ*, plur. suff. are sometimes appended to the singular; e. g. אַתְּ אַתְּ for אַתְּ אַתְּ, אַתְּ אַתְּ, thy building, for אַתְּ אַתְּ, Inf. noun from אַתְּ אַתְּ, Ezek. xvi, 31. Nos. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, םָ, ךָ, ןָ, ףָ, ץָ, are called *grave*, because they always bring down the *tone* upon them. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, but do not allow it to take the *tone*. In all other cases, without exception, the union-vowel takes the *tone* upon itself. The sing. suff. ף takes the *tone* when preceded by a consonant; and loses it when preceded by a vowel. Other suffixes are called *light*.]

§ 337. Feminines in ןָ, in order to receive suffixes, change the final ן into ת.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. רָבָרָב, plur. יְרַבְרִים, with suff. יְרַבְרִי. So פָּה, dual יְפֵי, with suff. יְפֵי.

§ 340. *Notes on Par. XXIV.* This Par. shows the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes in connection with a masc. noun, ending with a consonant. A fem. noun, terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner, in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אֶבֶן in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has *Yodh*, as if from a form אֶבֶןִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אֶבֶן is אֲבָנִים; which takes suffs. like the plur. of אֲדָמָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in ןָ and ןָ with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As Regimen, and the suffix state, usually either change the tone of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the Consonants, see § 333.

§ 342. *Laws of the vowel changes.* (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away: in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרָיו, and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֵיבִי, אֵיבִים, אֵיבִי, אֵיבִי, etc. See Par. of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual; e. g. abs. מִלְּךָ, with suff. מִלְּכִי, dual מִלְּכֵי.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבָר, דְּבָרָיו. (2) In the const. state; as דְּבָר אֱלֹהִים, *the word of God*. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (*supra* Note 1.) In Dec. VII. words in the const. state *often* (but not always), remain unchanged; see Par. of Dec. VII.

Note 2. The suff. ךְ allows of two different forms in the noun to which it is appended; e. g. (1) It shortens the ultimate vowel; as ם *name*, ךְ *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long; as ךְ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דְּבָרֵינוּ. (2) By const. state, as דְּבָרֵינוּ *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual

changes in the *penult* vowel, as in masc. nouns, feminines in הֿ, (1) Before a suff. beginning with a vowel, change הֿ into ת. (2) Before a suff. beginning with a consonant they both change the הֿ into ת, and shorten the vowel immediately preceding the ת.

E. g. (1) שָׁנָה, with suff. שְׁנָתָהּ. (2) שְׁנֵיתֵיהֶם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. *General rule respecting suffixes attached to the PLURAL.* (1) In masc. nouns plural, *light* suffixes are attached to the *abs.* state; *grave* suffixes (§ 336. Remark) to the *const.* state. (2) In *fem.* nouns plural, *all* the suffixes are attached to the *const.* state.

Characteristics of Declension.—Nouns Masculine.

§ 345. *The first declension of nouns comprehends all, whether monosyllabic or polysyllabic, whose vowels are all immutable.*

E. g. עֵיר, קָם, גֵּר, פֶּתַח, אֲבִיּוֹן, מְלָכֹה, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹל, לֵבָשׁ, etc. the vowels are obviously immutable; but the vowels in פֶּתַח, פֶּתַח, etc. can be known to be immutable only from a Lexicon, or from a knowledge of etymology.

§ 346. *Notes on the Paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. שָׁרַח, const. שָׁרַח, Dec. II.; but plur. const. שָׁרְחֵי, Dec. I. The Lexicons note such. (3) Some few nouns, having הֿ in the *abs.* state, exchange it for הֿ in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. *The second declension includes nouns with final Qamets or Pattahh pure and mutable, whether monosyllables, or polysyllables with preceding vowels immutable.*

§ 348. *Changes.* In the const. state singular, before the grave suffixes, and sometimes before ך, final Qamets goes into Pattahh, § 342. *b.* In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. *c.*

Remarks. (a) The penult vowel in nouns of this Dec., being *immutable*, of course is not affected by either regimen or suffixes. (b) Final Qamets, also, in many words is *immutable*, although it cannot be distinguished by the mere appearance; e. g. מוֹרָשִׁי, plur. const. מוֹרָשִׁי, etc. of Dec. I. Etymology and the Lexicons determine such cases. (c) Some nouns with final Qamets mutable, belong to Dec. VIII.; e. g. יָרֵךְ, plur. יָרֵכִי, etc. The mode of declension, and of appending suffs. etc., enables the student easily to distinguish cases of this nature.

§ 349. *Notes on the Paradigm.* (1) Under *a*, מִצְוָה (for מִצְוֶה) is *sui generis*. So from יָד *hand*, we have both יָדֶיךָ and יָדְךָ. (2) Cases like *c* and *d*, with final Pattahh, are rare. Only the forms of the *plural*, determine the declension to which they belong. (3) Some participles in Niphal, from verbs מִלֵּךְ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. מְלַמְּדִים, instead of מְלַמְּדִים; and such forms of participles as מְלַמְּדִים, probably have a ground-form like מְלַמְּדִים.

§ 350. *The third declension* comprises all nouns which have an *immutable* vowel in the final syllable, and Qamets or Tseri, *pure* and *mutable*, in the penult.

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like מְלִיץ etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. מְלִיץ=מְלִיץ, Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in מְלִיץ, מְלִיץ, etc. with Qamets impure.

§ 352. *Notes on the Paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghest forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print show. (2) The Seghol, under ך in const. מְלִיץ, is occasioned by the Guttural; so מְלִיץ, etc. But ץ also takes Hireq short, as const. מְלִיץ. (3) As to the exchange of Hholem for Shureq, in *f*, *g*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under ך in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדוֹל *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as מְדוֹן, plur. מְדוֹנִים, it is probable that the ground-form of the plural is like מְדוֹנָן. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. קָרִים, const. קָרִים, as of Dec. III.; but plur. קָרִים, as of Dec. I.

§ 353. *The fourth declension* includes all *dissyllabic* nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

§ 354. *Changes.* (*a*) Out of the ground-form, the penult vowel always falls away. (*b*) In the const. sing., before the grave suffixes, and sometimes before ך, the *final* Qamets shortens into *Pattahh*, § 342. *b*. (*c*) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. *c*; and then a new vowel, viz. *Hhireq* or *Pattahh*, is inserted, § 137. § 138.

§ 355. *Notes on the Paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples, *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of חֲכָמִים, in *f*, with a *Pattahh* for the first vowel. (4) Nouns of the form *g*, derivatives of חָכָם, belong in general to Dec. III., having the final חָ immutable. But in some few cases, like חֲכָמִים, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. *Segholate* form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. *The fifth declension* comprehends *dissyllabic* nouns with *Tseri pure* in the ultimate, and *Qamets pure* in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

§ 358. *Notes on the Paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh, in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivatives of מֵלֵךְ, like מִלְחָמָה, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. מִלְחָמָה, מִלְחָמָה, מִלְחָמָה, מִלְחָמָה, מִלְחָמָה, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. מִלְחָמָה, const. מִלְחָמָה, Dec. III.; but plur. const. מִלְחָמָה, Dec. V.

§ 359. *The sixth declension* comprises dissyllabic nouns, which have the tone on the penult, and a *furtive* vowel in the final syllable.

In other words, this declension includes all *Segholate* nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings מִלְחָמָה, מִלְחָמָה, which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhíreq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מִלְחָמָה, original form מִלְחָמָה, with suff. מִלְחָמָה, etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the original form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is pure in all cases, and mostly short. It is

either of the *A*, *E*, or *O* class; as (1) מֵלֶךְ. (2) סֵפֶר, חֵלֶק, סֵפֶר. (3) קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

§ 363. *Notes on the Paradigm of the A Class.* (1) All these, having *Patahh* under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, show the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of *c*, viz. זֶרַע, like that of Dec. V.), is not usual. (4) A few words belonging here, retain the *original* ground-form; e. g. בָּיִת, שָׁוֵי, יָרֵד (not יָרַד), etc.

§ 364. *Notes on the E Class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the *Tseri* would be changed into Seghol, § 142. *d*; but *Tseri* often remains. (2) The examples *f*, *g*, exhibit the influence of ע Guttural; the example *h*, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like חֲקָרִי from חָקַר. (3) The student will not fail to note, that although such nouns as קֹבֵר, מֵלֵךְ, etc. exhibit, in the abs. state, the same appearance as those of the *A* class, viz. מֵלֵךְ, etc., yet in the *suff. state*, the difference in the *original* vowels is at once discerned; e. g. קֹבֵר, קֹבְרִי, but מֵלֵךְ, מֵלֵכִי, etc.

(4) *Original* forms are sometimes found here; as חֲטָט, גִּרְדֵּי, etc.

Remark. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. חֲזָר, חֲזָרִי, etc. see Lex.

§ 365. *Notes on the O Class.* (1) The examples *i*, *j*, exhibit the two short vowels (in the suff. state), which correspond to the Hholem of the abs. state, and from which this Hholem is derived. (2) In *k*, *l*, the influence of ע Guttural is seen. For the form of the suff. state פָּדוֹל-חֵם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קִטְבֵּי, from קָטַב, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns שָׁרֵשׁ, חֲזָר, חֲזָרִי, exhibit some anomalies in regard to their vowels; e. g. plur. שָׁרָשִׁים *shō-rā-shīm*, חֲזָרִים

qô-dā-shim, אֶחָדִים etc. Also בָּרוּךְ, נָכַח, נִכְחַח, have anomalous plurals; see the Lex. on these words.

An original form here is קִשְׁטָה.

§ 366. *Segholates of verbs עו' and עי'.* (a) *Those of the A Class* have two forms, viz. with middle ו (as in *m, n*), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like מְצַוֵּת, מְצַוֶּה, with Qamets for a penult vowel, without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו, in proper Heb. nouns. Some of the forms, like מְצַוֵּת, have a regular plural.

(b) *Those of the E Class* all belong to Dec. I., and quiesce in Tseri or Hhireq; as מְצַוֶּה, מְצַוֵּת, etc., the Segholate form not being admissible here.

(c) *Those of the O Class* all quiesce in Hholem or Shureq, in the singular, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form מְצַוֶּה is equivalent to מְצַוֵּת, and מְצַוֶּה = מְצַוֵּת.

§ 367. *Segholates derived from verbs ל"ה*, imitate the Inf. Segholates. The root of verbs ל"ה is properly ל"י or ל"ו, § 280. Hence, as neither י nor ו, at the end of a word, will bear a furtive vowel before them, § 120. b, (so that we cannot write מְצַוֶּה, מְצַוֵּת), the form of the word is changed, so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining those peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The Par. exhibits the change which a pause accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו, here, do *not* make their vowel *immutable*. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like מְצַוֶּה = מְצַוֵּת, are not found in the suff. or plur. state, in our present Hebrew.

§ 368. *Infinitive Segholates.* So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as מְצַוֶּה, מְצַוֵּת, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as מְצַוֶּה. The examples *x, y, z*, exhibit the modes of declining *nouns* of this

sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, עֲשָׂרִים instead of עֲשָׂרִים; so שְׁבַע, שְׁבַעִים; שְׁלֹשׁ, שְׁלֹשִׁים; דְּלִי, דְּלִיִּם. Forms like שְׁקָמִים for שְׁקָמִים; חֲבָנִים for חֲבָנִים, etc. sometimes occur.

Note. In the plur. construct, Daghest forte euphonic is not unfrequent; as חֲלָהִי for חֲלָהִי, עֲשָׂבוֹת for עֲשָׂבוֹת, § 73. Note 3. Some other singularities of particular words, are noticed in the Lexicons.

§ 370. *Segholates with a paragodic פֿ.* This is appended, like the light suffixes, to the original form of the word; e. g. אֶרֶץ, אֶרֶץ־פֿ; חֶמֶד, חֶמֶד־פֿ; לֵל, לֵל־פֿ; שֶׁבַע, שֶׁבַע־פֿ, etc., the tone uniformly remaining on the penult.

§ 371. *The seventh declension* comprises nouns with *Tseri pure*, which are either monosyllabic, or have the preceding vowels *immutable*.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases, it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

§ 373. *Notes on the Paradigm.* (1) This declension includes most of the *active* participles, in their masc. forms; which are declined like *b, c*. The Part. of verbs לִ Gutt., are declined like *d*. (2) The forms like *d, e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns לִ Guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפָּר. It is peculiar here, that a number of nouns, which take a final *Pattahh* in regimen, throw away the preceding *Pattahh*, in such a case, and take a *Hhireq*; e. g. מִפְּתָח, מִפְּתָחִי; מִרְבֵּעַ, מִרְבֵּעִי, etc. Probably this may be in order to avoid two *Pattahhs* in mixed syllables, immediately in succession. (4) The case *e* presents *Seghol* before the consonant suffix; as in some few cases is the usage.

(5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained, in monosyllabic words; as in the example *g.* Comp. § 358. 4.

(6) Some nouns, as *בַּר, זֶן, מֵת* (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. *בָּרִי, זָנִים, מֵתִים*.

(7) Some nouns with final *Hholem* pure, are inflected in the same way; e. g. *אֲשָׁפֶל*, plur. *אֲשָׁפְלוֹת*; *קָדְקֹד*, suff. *קָדְקֹדִי*. Peculiar is plur. *מְמוֹת*, plur. *pluralium* *מְמוֹתִים*.

§ 374. *The eighth declension* includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive accession.

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before *Maqqeph*, ultimate long vowels are shortened. (b) Any accession causes the *Daghesh forte* of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs *עָל*; as *רוּחַ, עוֹ, דָּל, חֵן*, etc.; and also the participles of those verbs in *Niphal*, *Hiphil*, and *Hophal*. (b) Other words in which the penult letter is dropped or assimilated to the final one; as *לֵב* for *לִבָּב*; Inf. *מָתַת* for *מִתְּנָת*, etc. (c) Some words which are either primitive or derived from a *Pilel* form of verbs; as *מָלַךְ, קָטַן*, etc.

§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with *Pattahh*. In a few cases where the ground-form is as *מֵי*, *Qamets* is retained. (2) In *c*, the exchange of *Pattahh* for *Hhireq*, in the suff. state, e. g. *מֵי, מִי*, is peculiar, and is found in but few cases. (3) In *d*, the *Tseri* sometimes goes into *Pattahh*; as *בָּנִי, בָּנִי*; *עָתִי, עָתִי*, but with *הָ* parag. *עָתִי*. In like manner, *Seghol* goes into *Hhireq* short; as *פָּרָמִל, פָּרָמִל*. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (3) Nouns of the forms in *i*, make the const. in *הָ*, except in the phrase *יְהוָה יְהוָה*. Nouns in *י* double

the Yodh; as לֹי, לֹיִם. (7) When the final letter is a Resh or a Guttural, and cannot be doubled, the compensation for Daghes excluded is as usual; see in *j*, *k*, and also in § 112. For *k*, see § 112. Note.

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. מִצְדָּנִים, etc.; for which see the Lexicons.

General Remark. Nouns of various declensions, as to the nature of their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

§ 377. *The ninth declension* comprises all those words ending in נָ, which are derived from verbs לָה.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc. the ending נָ is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending נָ, which characterises this declension. The penult vowel may be *im-mutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel-changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel, Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

§ 380. *The tenth declension* includes all nouns with the feminine ending נָ, and the preceding vowels *im-mutable*.

§ 381. *Changes.* In the const. state נָ becomes נָ; before suffixes, it becomes נָ or נָ. The plural is usually נָ.

§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending נָ, in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be *immutable*; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it.

(2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

§ 383. *The eleventh declension* comprehends all nouns with the fem. ending תָּ , and a *mutable Qamets* or *Tseri* in the penult syllable.

§ 384. *Changes.* These are the same, by reason of declension, as in Dec. X.; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. *Notes on the Paradigm.* (1) The cases *a, b*, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c, d, e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII.; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. מִלְחָמָה , מִלְחָמָה , מִלְחָמָה etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI.; e. g. יָדָה , const. יָדָה , suff. יָדָהִי Dec. X.; so נִבְלָה , const. נִבְלָה , suff. נִבְלָהִי , Dec. X., commonly as נִבְלָהִי , etc. The Lexicon should designate such.

§ 387. *The twelfth declension* includes all those fem. nouns in תָּ , derived from Segholates of Dec. VI.

The feminine ending is attached to the *original* masc. form of the Segholate, as מִלְחָמָה , fem. מִלְחָמָה ; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the Paradigm.* (1) The example *a*, is a derivate of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e*, exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. מִצְנָה , מִצְנָה , etc., but which in reality

belong to Dec. X. The plural at once distinguishes them; e. g. plur. *מְצִיּוֹת*, not *מְצִיּוֹת*, etc. as it would be in Dec. XII.

§ 390. *The thirteenth declension* includes all fem. Segholates in *תָּֿ* and *תָּֿ*; i. e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is *fictitious*, it appears only in the abs. and const. state. The *original* vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in *תָּֿ* or *תָּֿ*, fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. *Notes on the Paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class; *b, c*, those of the *E* class; *d, e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. forms are declined as in *f, g*.

Remark. Some nouns of the *E* class take *Pattahh*, in their final syllable before a suffix; e. g. *יִזְכְּרֵנִי*, *יִזְכְּרֵנִי*; Inf. form, *שָׁכַרְתִּי*, Ps. xxiii, 6.

Nouns of the Dual number.

§ 393. These are exhibited in Par. XXVII. (a) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in *ים־*. To this form the grave suffixes are attached, as in the plural; see § 344. (b) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e. g. *בָּרַךְ*, Dual *בָּרַכְיָם*; the plur. would be *בָּרַכְיָם*.

Note. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *const.* form. The nouns *שְׁמַיִם* and *מַיִם*, are of the *dual* form, but are used as *plurals*.

Nouns with Anomalous forms.

§ 394. Such are *אִשָּׁה*, *אִמָּה*, *אִישׁ*, *אֲחֻיָּה*, *אֲחָד*, *אָח*, *אָב*, *בֵּית*, *בָּן*, *רֹאשׁ*, *פֶּה*, *עֵיר*, *מַיִם*, *פְּלִי*, *יּוֹם*, *חָם*, *בָּר*; the peculiar derivative forms of which the Lexicon exhibits.

NUMBERS.

§ 395. *Cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3—10 however, the primitive forms are of the *fem.* gender; while the derivate forms (in יָד and יָדִים) are of the *masc.* gender.

(b) From 11—19, the cardinal numbers are of a *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and עָשְׂרִים in the *fem.*, to the units. These numerals, thus formed, have no const. state, but are put in apposition, or adverbially, with other nouns.

Note. The words עָשָׂר and עָשְׂרִים are found only in the above connexions, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *teen* for *ten* in *thirteen*, *fourteen*, etc.

(c) From 20—90, the cardinal numbers are the plural forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as שִׁבְעִים וְשֵׁבַע=שִׁבְעִים וְשֵׁבַע=77.

(d) *Hundreds* are expressed by the forms of the word מֵאוֹת preceded by the nine units; *thousands*, by the forms of אֲלֵף with the same units; *ten thousands* in a similar manner by the forms of רִבְבָּהּ, רִבּוֹ, or רִבּוֹאָה; see in the Par. D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as שְׁנָה וּמֵאוֹת שְׁנָה וְשִׁשִּׁים=162 *years*, Gen. v, 18; or שְׁלֹשׁ מֵאוֹת וְשִׁבְעִים=372, Ezra ii, 4. The latter mode prevails in the later Hebrew.

In expressing *thousands*, with intervening smaller numbers, the former are placed first; as שְׁמֹנֶת אֲלָפִים וְחֲמִשׁ מֵאוֹת וְשִׁמְנִים=8580, Num. iv, 48.

§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination יָ. Most of them likewise insert יָ before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in יָתִי, and some-

times in **יָד**. In this shape, they are commonly employed to denote *part*; as **עֲשִׂירִית**, *the tenth part*.

§ 397. *Notes on the Paradigm.* (1) *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. **אֶחָדָה** is for **אֶחָדָה**. The form **שְׁנַיִם** is dual, as if from **שָׁן**; the fem. **שְׁנָיִם** (for **שְׁנָתַיִם**) is also dual, as from an obsolete root, **שָׁן**. The Daghes in **שְׁנָיִם** is regarded as Dag. lene, **נ** being dropped, but the Daghes that would follow it being retained. (2) There is a dual form of masc. cardinals, which is used adverbially; as **שִׁבְעָתַיִם** *sevenfold*, Gen. iv, 15, 24, etc. **אַרְבָּעָתַיִם** *fourfold*, 2 Sam. xii, 6. (3) The plurals of some of these forms likewise appear; as **אַחָדִים**, Gen. xxvii, 44; **עָשָׂרִים** *tens*, Ex. xviii, 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as **אֵנָּה**, *both of us*; **שְׁלֹשָׁה**, *ye three*, etc.

(5) *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and **שְׁנָיִם** and **שְׁתַּיִם** coincide with the Aramæan dual. The form **שְׁמֹנֶה עָשָׂר** *eighteen*, occurs once, Judg. xx, 25.

§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, and the third *hundreds*. After 400, the *final* letters were sometimes employed, as in the Par. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as **מ"ט**=429; **מ"ח**=4898; **מ"ז**=1828.

Note. *Fifteen* is denoted by **ט"ו**=9+6=15; never by **י"ה**, because this last is the contraction for the word **יְהוָה**.

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by a *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as *יִשְׁרָרֶלֶב*, *the upright of heart*, Pa. vi, 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivates*. Of the derivates, some have an ending appropriated solely to the form of particles, as *אֱמֻנָה* *truly*, from *אֱמֶן* *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as *ל* for *לֵאל*, *מ* for *מֵן*, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In *כֵּן*; as *אֱמֻנָה* *truly*, from *אֱמֶן* *truth*. (b) In *־ם*; as *אֶתְנֵם* *suddenly*, from *פָּרַע* *the wink of an eye*. (c) In *־ית*; as *שֵׁנִית*, *a second time*. (d) In *־י*; as *אָזי*, from *אֵין* *then*.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as *לְפָנֵי* *before*, *מֵעַל* *upwards*, etc. (b) Of nouns in the Accusative; as sing. *בְּטָח* *securely*, plur. *מִישָׁרִים* *uprightly*. Some of these forms are no longer used as nouns; as *אֵין* *not*. (c) Of adjectives; as masc. *טוֹב* *well*, fem. *מְהֵרָה* *quickly*, plur. *נוֹרָאוֹת* *fearfully*. These are used in a neuter sense,

like *multum*, πολλά, etc. (d) Of the Inf. absolute, especially in Hiphil; as עוד *again*, literally *redeundo*; מְרַבֵּה *much*, lit. *multiplicando*; מְשִׁיבָה *early*. Sometimes with a preposition; as לְרֹב *abundantly*.

(e) Of pronouns; as הֵן *here*; הֵן *how*, etc.

§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as עַל־כֵּן *wherefore*; עַד־מָה *how long*? (b) Of two adverbs; as מֵיכָן *where*, from מֵי and מָה, etc.

§ 405. Several adverbs receive after them *verbal suffixes*; in which connexion the suffixes are generally in the *Nominative case*. E.g. עוֹדְנִי *I am yet*, עוֹדְנִי *he is yet*; מֵיכָן *he is not*; מֵיכָן *where is he*? Gen. iii, 9, מֵיכָן (for מֵיכָן) *where art thou*? The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, בְּ, לְ, מִן, מֵ, consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to מִן (which comes from מִן); and probable as to the others; see the articles in the Lexicon. For the various vowel pointing of these prepositions, see § 152. b.

§ 407. Derivative prepositions, making words by themselves (and most of them are of this kind), have the forms of other parts of speech, viz. (a) Of nouns sing. in the acc. case, or const. state; as לְעַן *causá, on account of*; לְפָנֶיךָ *before*; תַּחְתֵּיךָ *under*, etc. (b) Of nouns plural in the const. state; as לְךָ, *to, for*, מֵיךָ poetic; מִן, מֵיךָ, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as תַּחְתֵּי, תַּחְתֵּיךָ, but also with sing. suff. תַּחְתֵּיךָ, etc. So עַל *upon*, plur. const. עַלְיָ poetic, with suff. עַלְיָ, עַלְיָךָ, עַלְיָי. (c) Of nouns in the const. state with prefix-prepositions; as בְּיָד *by*; לְפָנֶיךָ *before*, etc. (d) Of adverbs with prefix-prepositions; as בְּלֵילִי *without*; מֵאֵז *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as סָבִיב *around*; מֵעַל *above*; מִן חוּץ *without*, etc. (f) Of a double preposition; as מֵעַם *from with*; מִבֵּין *between*; מֵאֵל תַּחַת *under*; like the French *d'aupres, de chez*, etc. (g) Of a paragogic letter or suffix, viz. כָּן *towards, to*; as כָּן־מָה *towards Sodom*; אֶרֶץ־הָאָדָם *to the ground*, etc. So also כָּן and כָּן in a few cases; as כָּן־הַיָּם *to Syene*, Ezek. xxix, 10; כָּן־הָאָדָם *to Nob*, 1 Sam. xxi, 2.

Note. Prepositions take *noun-suffixes* (both in the manner of sing. and plur. nouns); very seldom are *verbal-suffixes* appended to them, e.g. as תַּחְתֵּיךָ, תַּחְתֵּיךָ, בְּעֵדְךָ.

§ 408. Several prepositions and particles, are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

בְּ	לְ	בְּ (בְּמוֹ)	בִּן
בִּי	לִי	בְּמוֹנִי	בְּמִנִּי } בְּמִנִּי
בְּךָ (בְּךָהוּ)	לְךָ (לְךָהוּ)	בְּמוֹךָ	בְּמִיְךָ (בְּמִיְךָהוּ)
בָּהּ	לָהּ	...	בְּמִיָּהּ
בּוֹ	לוֹ	בְּמוֹהוּ	בְּמִיְהוּ } בְּמִיְהוּ
בָּהּ	לָהּ	בְּמוֹהָ	בְּמִיְהָ
בָּנָה	לָנָה	בְּמוֹנָה	בְּמִיְנָה
בָּכֶם	לָכֶם	בְּכֶם (בְּמוֹכֶם)	בְּכֶם
בָּכֶן	לָכֶן	...	בְּכֶן
בָּם	לָהֶם, לָמוֹ	בְּמוֹהֶם בְּכֶם בְּהֶם	בְּמִהֶם (בְּמִנִּהֶם)
בָּהֶן (בְּהֶן)	לָהֶן	...	בְּמִהֶן

אֶת of the Acc.	אֶת with.
אֶתִּי, אֶתִּי	אֶתִּי
אֶתְּךָ (אֶתְּךָהוּ)	אֶתְּךָ (אֶתְּךָהוּ)
אֶתָּה	אֶתָּה
אֶתּוֹ	אֶתּוֹ
אֶתָּה	אֶתָּה

Notes on the Paradigm. (1) The suff. ת sometimes takes the parag. ה-; e. g. בְּךָ=בְּךָהוּ, לְךָ=לְךָהוּ, etc. (2) Before suffixes, בְּ requires the parag. מִ as a union-syllable; as in the table. (3) בִּן, becomes בְּמִן (=בְּמִן i. e. מִ doubled), before most of the pronouns; not before all, e. g. מִכֶּם=בְּמִכֶּם, etc. (4) אֶת, the sign of the Accus. (also standing sometimes before other cases § 427. Note 2.), in union with pronouns, always assumes the form אֶתִּי, or (as it is often written *plenē*) אֶתִּי. (5) אֶת, with, appears to be derived from a root עֵט, or to stand (as Gesenius supposes) for אֶתִּי. It is imitated throughout, in its Daghes and its mode of taking suffixes, by עִם with; as עִמִּי, עִמָּךְ, etc.

Note. The parag. forms, הִמָּה, הִנָּה, take prepositions without change; as בְּהִמָּה, בְּהִנָּה, מִהִמָּה, etc.

CONJUNCTIONS.

§ 409. Of *primitive* conjunctions, there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (וְ) *because, that*; like *τι, quod*, etc. (b) Of pronouns preceded by prepositions; as עַד־אֲשֶׁר *because, until*, etc. (c) Of a double conjunction; as כִּי גַם *although*; אִם בִּי *but, unless*.

INTERJECTIONS.

§ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plural forms; as הִבֵּה *age!* plur. הִבֵּי, from הִבֵּה; חֹס *hush, be still!* plur. חֹסוּ in Piel, from חָסָה; הֵאָח *ho!*, *ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הָלֵלָה *far be it from, God forbid!* שִׁמְעֵי *O hear!* רַב *enough, hold!*

Note. The interjection הִנֵּה takes after it *verbal* suffixes in the Nominative case; as הִנֵּנִי, הִנֵּנִי *ecce ego!* הִנֵּךְ *ecce tu!* etc.

PART IV.

SYNTAX.

In the Syntax, *etymological* arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. *Insertion of the Article.* In general, the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. *הַמֶּלֶךְ the king*; Gen. ii, 7, *הָאָדָם the man* before mentioned; *הַשֶּׁמֶשׁ the sun*; *הָאָרֶץ the earth*, etc. But in *poetry*, definite objects are often designated without the article; as Ps. xlviii, 3, 'the city *רֶבֶךָ* of the great king;' Ps. lxxii, 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (a) Before a noun in the Genitive, when the first noun requires the article; e. g. *מְלָכֵי הָאָרֶץ the kings of the land*; *אֲנָשֵׁי הַמִּלְחָמָה the men of war*, i. e. the warriors. (b) Before a noun of multitude in the singular; e. g. *הָרָשָׁע the wicked*, *הַצְדִּיק the righteous*, *הַכְּנַעֲנִי the Canaanite*. (c) Before generic nouns, when used with a particular, individual signification; e. g. *הַנָּהָר the river*, i. e. the Euphrates; *הַמִּדְבָּר the desert*, i. e. the Arabian desert; *הַשָּׂטָן the adversary*, i. e. Satan, *ὁ διάβολος*. (d) Before the Vocative; e. g. *הַשָּׁמַיִם O heavens!* *הַיָּם O sea!*

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. *הַיּוֹם this day*, *הַלַּיְלָה this night*, *הַפַּעַם this time*. So also Josh. x, 24, 'the warriors *אֲשֶׁר הָיוּ עִמָּוֹתָיו* who accompanied him;' Judg. xiii, 8, 'the child *הַיּוֹלֵד* which is born;' etc.

Note 2. The Hebrews sometimes employed the article with an *indefinite* signification, like the English *a* or *an*; e. g. 1 Sam. xvii, 34,

הַלִּיֹן *a lion*; Num. xi, 27, הַנְּעָר *a youth*, etc. So Is. vii, 14, הַעֲלִמָּה may, in conformity with this rule, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. In cases of this kind, however, the article is *usually* omitted; as Job i, 1, 'there was *אִישׁ* *a man*;' Ex. ii, 15.

Note 3. The indefinite article, *a* or *an*, is sometimes expressed by אֶחָד *one*; as 1 Sam. i, 1, 'there was *אִישׁ אֶחָד* *a man*,' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. xxi, 19, αὐτὴ μῆλα, *a fig-tree*; Mark xiv, 51, εἷς τις νεανίσκος, *a young man*, etc.

§ 413. *Omission of the article.* This takes place,
 (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus הַנָּהָר *Euphrates*, always omits the article, and הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. הַדָּבָר יְהוָה *the word of Jehovah*, instead of הַדְּבָר, etc. But exceptions here show that usage is variable. Thus, when the following Gen. is a proper name, which excludes the article, the *first* noun may take it; as Gen. xxxi, 13, הָאֵל בֵּית־הָאֵל, *the God of Bethel*; Gen. xxiv, 67, הָאֹהֶלֶת שָׂרָה, *to the tent of Sarah*. So where two Genitives come together; as Ezek. xlv, 16, כָּל הָעָם הָאֶרֶץ, *all the people of the land*. In a few other cases, it is also used by way of *emphasis*, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of *emphasis*, etc.; as Josh. vii, 21, בְּתוֹךְ הָאֹהֶלֶי, *in the midst of my tent*, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, mark that definiteness. E. g. in No. 1, above, being a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it *definite*; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*.

§ 414. (1) *Article before adjectives.* In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. x, 12, הָעִיר הַגְּדוֹלָה *the great city*; Num. xi, 34, חַמְקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun *has* an article, and the adjective *omits* it; as Gen. xxix, 2, הַבֶּהֱמָה הַגְּדוֹלָה, *the great stone*; 2 Sam. vi, 3, הַעֲגֵלָה הַדְּשָׁה, *the new wagon*.

(2) The article is usually omitted before adjectives,
(a) When the noun to which the adjective belongs, omits the article; e. g. כֶּבֶשׂ אֱלֹהִים, *a tame lamb*, etc.

Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. vi, 32, שֵׁם הַגְּדוֹל, *thy great name*; Deut. xi, 7, מַעֲשֵׂה יְהוָה הַגְּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. טוֹב הָאֱלֹהִים, *God is good*; בָּרַךְ הַשֵּׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. Note.

Note. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. xix, 22, בּוֹר הַגְּדוֹל, *the great cistern*; Jer. xxxviii, 14; xli, 16; l, 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גִּדָּר הַיִּחוּיָהּ, [like] 'a wall *which* is tottering.'

NOUNS.

§ 415. THE CASE ABSOLUTE. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the *Nominative*.

§ 416. *Modes of construction.* (a) When the noun in the case absolute, is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job xxxvi, 26, מִסְפֵּר שָׁנָיו וְלֹא חֶקֶר, 'as to *the number of his years*, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes found, where the *sense* requires an *oblique* case; and then the oblique case is most commonly made by a pronoun; e. g. Ps. xviii, 31, תָּאֵל תָּמִים יִרְכּוּ, 'as to *God*, perfect is the way of *him*,' i. e. the way of God is perfect,

where the Gen. of *הָאֵל* would be required; for the Acc., Ps. lxxiv, 17, *לְחַיַּי וְלַחַיָּה אָמַתָּה יִצְרָאֵם*, 'as to summer and winter, thou hast made them.' So Jer. vi, 19, *הַיִּרְרָתִי וַיִּמְאָסוּ בָּהּ*, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. ii, 13, *כָּל־אִישׁ זֹבֵחַ יָבֹחַ*, 'any man offering a sacrifice, the servant of the priest came,' etc.

Note. *Pronouns* are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc., as Gen. xlvii, 21, *אֶת־הָעָם*, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. xvi, 3, *לְקִדְוָשִׁים*, 'as to the saints, who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. ii, 17, *מִעֵץ הַדַּעַת טוֹב וְרָע*, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence (as *subject*, *object*, etc.); or by its relation to some specific part of it (as *regimen* or *const. state*); or by prepositions connected with it, either expressed or understood.

§ 419. The *Nom. case* is known by its being the *subject* of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all *cases*.) See also, § 426. Note § 427. Note 2.

§ 420. The *Genitive case* is most commonly made, by a noun preceding it in the const. state, § 322 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed *immediately* after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. vii, 6, *מַבּוּל הַמָּיִם*, a flood of waters was, Heb. a flood was of waters; Hos. xiv, 3, *כָּל־עֲוֹן תִּשְׁחַח*, thou wilt forgive all transgression, Heb. all thou-wilt-forgive transgression; Is. xl, 12; Job xv, 10; Is. xix, 8. One can scarcely

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.

(a) By *לְאִשֵּׁר*, *which belongs to, which is to*; as 1 Sam. xxi, 8, 'the overseer of the herdsmen *לְאִשֵּׁר לְשָׂאִיל*, *which belonged to Saul*,' i. e. of the herdsmen of Saul; Ezek. xli, 9, 'the breadth of the wall *לְאִשֵּׁר לְצִלְעוֹ*, *which belonged to the side*,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as Cant. i, 1.

(b) By *לְ* simply; as *בֶּן לְיִשִּׁי*, *the son of Jesse*; *שִׁיחַ לְאֶרֶץ*, *the shrub of the earth*. This occurs particularly in the designation of time; as Gen. vii, 11, 'in the six hundredth year *לְחַיֵּינֶחַם*, *of the life of Noah*.' Also in designating an author; as *לְדָוִד מְזֻמֹּר*, *a Psalm of David*; in which case it is technically called, *לְאַוְטוֹרִיס*. Also, in describing the materials of a thing; as Ezra i, 11, *כֵּלָיו לְזָהָב*, *vessels of gold*.

Note. Instances like these in *b*, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case *a*, excepting that there is, in *b*, an ellipsis of the relative pronoun *אֲשֶׁר*, as *בֶּן לְיִשִּׁי* [*אֲשֶׁר הָיָה*] *the son [which is] to Jesse*; so *שִׁיחַ לְאֶרֶץ* *the shrub [which belongs] to the earth*; *לְחַיֵּינֶחַם* *the 600th year [which belonged] to the life of Noah*, etc.

(c) By *מִן* denoting *origin*; as Job vi, 25, *חִיּוֹבָה מִפֶּם*, *the reproof from you*, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. *נָחַר פְּרָת*, *the river of Euphrates*, i. e. the river Euphrates; 1 K. x, 15, *אֲנָשֵׁי חֲתָרִים*, *the men of the merchants*, i. e. the merchant-men.

§ 423. The Gen. sometimes follows *adjectives*, or verbals, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. iv, 4, *נֶגְהָ רַגְלָיו*, *lame of feet*, i. e. in his feet; Ps. xxiv, 4, *נִקְיֵי כַפָּיִם*, *pure of hands*, i. e. of pure hands; Prov. vi, 32, *לְחִסְרֵי תִבְיָה*, *deficient of [in] understanding*. So in Latin, *integer vilæ, scclerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. ix, 24, חַמַּס בְּנֵי יִרְבֵּעֵל, *the violence of [towards] the sons of Jerubbaal.* Prov. xx, 2, אֵימַת מֶלֶךְ, *the terror of the king,* i. e. which he causes. Prov. i, 7, יִרְאַת יְהוָה, *the fear of Jehovah,* i. e. reverence towards him. 1 Sam. xiv, 15, חֲרִידַת אֱלֹהִים, *the terror of God,* i. e. that which God hath sent. Is. xxvi, 11, קִנְאָת־עַם, *jealousy of [for] the people.* Lev. xxvi, 45, בְּרִית רְאשָׁנִים, *covenant of [with] the elders.* 1 Sam. xvi, 20, הָמֶר לֶחֶם, *the ass of bread,* i. e. which carries bread. Ezek. xxxv, 5, עֲוֹן קֵץ, *the sin of the end,* i. e. which brings consummation. Is. xxxiv, 5, עַם חֲרָמִי, *the people of my curse,* i. e. whom I have cursed. Is. liv, 9, מַי נֹחַ, *the waters of Noah,* i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. xv, 20; xxi, 20, בְּסִיל אָדָם, *the foolish of men,* i. e. foolish men. 1 Sam. xvii, 40, חֲלִילָיו אֲבָנִים חֲמִשָּׁה, *smooth of stones,* i. e. smooth stones; Job xli, 7, חֲזָקָיו מִגְּנִים, *the strong of shields,* i. e. strong shields.

§ 426. *Dative case.* This case is marked by לְ signifying *to or for.*

Note. In a few cases לְ stands before the Nom.; as 1 Chron. iii, 2, 'the third was לְאִבְשָׁלוֹם, *Absalom.*' Sometimes before the Acc.; as Ezra viii, 16, 'I sent לְאֵלִיעֶזֶר, *Eliezer,*' etc. The latter usage is common in Syriac.

§ 427. *Accusative case.* This is sometimes designated by אֶת, אֲת־; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently, it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. vi, 5, וְאֶת־בְּרֹזֶל, *'and the iron fell into the water.'* Especially before the Nom. of passive verbs; as Gen. xvii, 5, אֶת־שְׁמִי, *'thy name shall no more be called Abram.'* Sometimes, before the Nom. of neuter verbs; as 2 Sam. xi, 25, אֶת־דְּבַר הַזֶּה, *'this matter, may it not displease*

thee; Ezek. xxxv, 10, אֶת־שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither; as 2 Chr. xx, 36, לָלֶכֶת תִּרְשִׁישׁ, *to go to Tarshish*. (b) Place where; as Gen. xviii, 1, בְּתוֹרַת הָאֵתֶלֶת, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֹּקֶר, *in the morning*. So Gen. xxvii, 44, יָמִים אֲחֻזִּים, *during certain days*. (d) Measure; as Gen. vii, 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material from which any thing is made; as Gen. ii, 7, 'God formed man עָפָר, *of dust from the earth*.' See § 511. Note 1. (f) Cases where *κατά* would be implied in Greek; as 1 K. xvi, 23, 'lame אֶת־רַגְלָיו *as to his feet*;' Ps. iii, 8, 'thou hast smitten all thine enemies לְחֵי, *as to [on] the cheek bone*.' (g) Cases where a noun is taken in an adverbial singification; as Deut. xxiii, 24, נִדְבָּה, *voluntarily*; Ezek. xi, 19, אֶחָד, *unanimously*; Ex. xxiv, 3, אֶחָד, *unanimously*, etc.

(3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 2 K. iv, 1, יָרֵא אֶת־יְהוָה, *fearing Jehovah*; Is. xi, 9, יָדָעָה אֶת־יְהוָה, *the knowledge of Jehovah*, lit. the state of knowing Jehovah.

§ 429. *Vocative case.* This more generally has the article to designate it; but not always.

§ 430. *Ablative case.* This takes מִן, *from, out of*; בְּ, *in, by*; עִם, *with*, etc. In other cases, the preposition is merely implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the Genitive; and this *without* any intervening word, § 420. § 332 seq.

It also, in all cases where the nature of the vowels admits, suffers some change in its form, in order to designate this state, § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, **אֲשֶׁר**, and **וְ** copulative; e. g.

(a) Before a noun with **בְּ**; as Is. ix, 2, **שִׂמְחָת בְּקִצִּיר**, *the joy in [of] harvest*; Is. v, 11, **בִּפְקֹד בִּשְׁבִיטָה**, *who rise early in the morning*.

(b) Before a noun with **לְ**; as Is. lvi, 10, **אֲהַבְתִּי לְגֵימָה**, *lovers of slumber*. (c) With **אֵל**; as Is. xiv, 20, **יֹרְדֵי אֶל-אֲבָרְבוֹר**, *going down to the stones of the pit*.

(d) With **אֶת**; as Jer. xxxiii, 22, **הַלְוִיִּתִּי אֶתְּ**, *the Levites who served me*. (e) With **מִן**; as Jer. xxiii, 23, **אֱלֹהֵי מִקְרֹב**, *a God near at hand*.

(f) With **עַל**; as Judg. v, 10, **חֲלָלֵי עַל-דָּוָד**, *who go on the way*.

(g) Sometimes before adjectives; as 2 K. xii, 10, **אֶרֶז אֶחָד**, *one coffer* (§ 440. a); Is. xvii, 10, **נְכִיעֵי נְעִמִים**, *pleasant plants*; see § 445. § 440.

(h) Before **אֲשֶׁר**; as Lev. iv, 24, **מְקוֹם אֲשֶׁר**, *the place which*. So also, even if **אֲשֶׁר** is only implied, as Is. xxix, 1, **חֲרִית חֲנָה**, *the city [אֲשֶׁר where] David dwelt*, **חֲרִית** being in the const. form. See also 1 Sam. iii, 13; Jer. xlviii, 36; Lam. i, 14; Ps. lxxxi, 6.

(i) Before **וְ** copulative; as Is. xxxiii, 6, **חֲכָמָה וְדַעַת**, *wisdom and knowledge*. So also, Is. xxxv, 2; Is. li, 21.

§ 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as show that some noun, etc. in the Gen. after such const. form, is *implied*, although not expressed.

E. g. 2 K. ix, 17, 'I see **שָׂפָה**, *a multitude*, i. e. the multitude of Jehu, as the preceding part of the verse shows. Ps. lxxiv, 19, 'give not **לַחַיִּית**, *to the beasts*,' i. e. to the beasts of the forest (**חַיֵּי עֵץ**), or to the wild beast. So in Ps. xvi, 3, **אֲדִירִי** is probably for **אֲדִירִי מִלְּפָנֶיךָ**, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen*, has reference solely to the relation of the two nouns etc. connected together in this state; but not to the relation these may sustain, in regard to the rest of the sentence. Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. xii, 22, **דְּבַר הָאֱלֹהִים**, *'the word of God came to Shemaiah*. (b) In the Gen.; as Job xii, 24, **לֵב רָאשֵׁי עַם-הָאָרֶץ**, *the heart of the princes of the people of the land*; where **רָאשֵׁי** is in the Gen. in regard to **לֵב**, and in the const. as it respects **עַם**; while **עַם** is in the Gen. with regard to **רָאשֵׁי**, and in the const. as it respects **הָאָרֶץ**. (c) In the Dat.; as Job iii, 20, **לְגִזְרֵי גִּשָׁשׁ**, *to those who are grieved in*

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spirit, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. ix, 27, 'that I may show thee **אֱלֹהִים דִּבֶּר**, *the word of God*,' where **דִּבֶּר** is in the const. state Accusative. (e) In the Voc.; as 2 K. i, 13, **אִישׁ דִּבְרֵי אֱלֹהִים**, *O man of God*. (f) In the Abl.; as Ps. xvii, 4, **בְּדִבְרֵי שִׁפְתָּיךָ**, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. xxii, 21, **אֱמָרִים אֱמֶת**, *words [which are] truth*, i. e. words of truth; Zech. i, 13, **דִּבְרֵי נֶחֱמִים**, *words [which are] consolations*, i. e. words of consolation; Ex. xxiv, 5, **זִבְחִים שְׁלָמִים**, *offerings [which are] peace-offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render, *true words*, *consolatory words*, etc. See § 440 seq.

§ 435. a. Nouns are usually put in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. vii, 1, **סֵאחַ כֶּלֶת**, *a seah [of] fine meal*; 2 K. v, 23, **כֶּסֶף בְּפָרִים**, *two talents [of] silver*; Gen. xli, 1, **שְׁנַתִּים יָמִים**, *two years [of] time*; 1 K. vii, 42, **שְׁנֵי טֹרִיִּם רְמֹנִים**, *two rows [of] of pomegranates*; Ezek. xxii, 18, **כֶּסֶף סָגִים**, *dross [of] silver*. Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used *adverbially*, as it is in the Arabic; or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. *talents [in] silver*, etc. Comp. § 428.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. v, 13, **אֲדִירִים עַם**, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied*; e. g. **יְהוָה [אֱלֹהֵי] צְבָאוֹת**, *Jehovah [God of] hosts*. So probably, Is. xxx, 20, **מַיִם [מִן] לַחַץ**, *water [water of] trouble*; **הַמָּת [הַמֵּת] אָפֹר**, *the glow [the glow of] his anger*.

Gender and Number of Nouns.

§ 436. *Gender.* The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. xxvii, 4, 'I have asked מְאֹד, *one thing*;' Ps. xii, 4, גְּדִלוֹת, *great things*; Gen. xlii, 30, קְשׁוֹת, *hard things*, etc. Less often, the masculine; as Prov. viii, 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used, also, in a *collective* sense, for objects which are properly masculine; as Mic. i, 11, 12, יוֹשְׁבֹת, *inhabitantress*, i. e. inhabitants; Mic. vii, 8, 10, אֹיְבֹת, *enemies*. So צֵץ *a tree*, עֵץ *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

§ 437. *Number.* (1) The Hebrews often employ nouns sing. in a *collective* sense, especially national denominations; e. g. הַכְּנַעֲנִי, *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc. in the plur. form, but with the sense of the singular. This is called the *pluralis excellentiæ*.

Examples. אֲדֹנָי *Lord*, in all the forms of the plural except אֲדֹנָי *my masters*; the form אֲדֹנָי is always used with the sense of the sing., for *God*. (b) אֱלֹהֵי *God*, in all the forms of the plural. (c) אֲדֹנָי *lord*, in all its forms. (d) הַקָּדוֹשׁ, *the most Holy One*, Hos. xii, 1; Prov. ix, 10; xxx, 3; Josh. xxiv, 19. (e) אֱלֹהֵי *the Almighty*, is probably of the plural form, § 325. b. (f) הַתְּהוֹמָיִם *household god*, as sing. 1 Sam. xix, 13, 16. (g) Occasionally, in a few other words; as Job xxxv, 10, 'God עֹשֵׂה, *my Maker*;' Ecc. xii, 1, בְּרֵאשִׁי, *thy Creator*. See also Is. xxii, 11; xlii, 5; Ps. cxlix, 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job vi, 3, 'the sand יַמִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. xii, 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town; Gen. viii, 4, 'the ark rested בְּהַרְרֵי, *on the mountains* of Ararat,' i. e. on the mountain; Job xxi, 32, הַקְּבָרוֹת, *the graves*, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

§ 438. *Repetition of nouns.* The Hebrews frequently repeated nouns *without* the copula ׀ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. xiv, 10, בְּאֵרוֹת בְּאֵרוֹת חֶמֶר, *pits pits of bitumen*, i. e. many pits, etc. (b) To denote distribution; e. g. Gen. xxxii, 17, עֶדֶר עֶדֶר לְבֵדוֹ, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. xiv, 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. xxxii, 7, דֹּר וְדֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. vii, 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep. So earnestness in warning or threatening, in grief, joy, etc. is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. xl, 3, טֵיט דִּינֹן, *clay of mire*, i. e. the miry clay; Job xxx, 3, שׂוֹאָה וְשִׂמְשָׁה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition ^{with} the copula ׀, usually denotes *diversity*.

E. g. Deut. xxv, 13, אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. xii, 3, לֵב וְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

§ 440. *Nouns employed as Adjectives.* Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כְּלֵי כֶסֶף, *vessels of silver*, i. e. silver vessels; מְחִזָּת עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. xxiv, 10, קִרְיַת־תְּהוֹמָה, *city of desolation*, i. e. desolate city; Gen. xxxiv, 30, אֲנִי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages; and the Hebrew not unfrequently adopts it, when adjectives might be employed; as כֹּהֵן רֹאשׁ, *priest of the head*, i. e. high priest, instead of כֹּהֵן מְבֻרָךְ.

(b) Sometimes the first noun qualifies the second; e. g. קִימַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמֶן בְּשָׂרֵי, *the*

fatness of his flesh, i. e. his fat flesh ; פֶּלֶאֱמָדָם, *the whole of men*, i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הָיָה, expressed or understood, those which designate *quality* are usually employed as *adjectives*.

E. g. Gen. i, 2, 'the earth תֹּהוּ וָבֹהוּ, *was desolation and emptiness*,' i. e. desolate and empty ; Ps. x, 5, מְרֹמִים מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight ; Job viii, 9, הַמּוֹלֵא אֶתְמוֹתַי, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. lxxvii, 14, בְּקֹדֶשׁ דְּרָכֶיךָ, *in holiness [is] thy way*, i. e. thy way is holy ; 1 Chr. xxvi, 14, יוֹעֵץ בְּשֹׁכֶל, *a counsellor with wisdom*, i. e. a wise counsellor ; Ps. xvii, 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. iv, 4, מִבְּכֹרֹת צֹאנוּ וּמִחֶלֶבֶת, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc. ; Gen. iii, 16, עֲצָבוֹנָהּ וְהַרְגָּהּ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. cxix, 168. This construction may be called *Hendiadys*, i. e. ἐν διὰ δυοῖν.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (a) אִישׁ man ; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man ; אִישׁ חֶסֶד, *a man of piety*, i. e. a pious man. (b) מְתִים men ; as מְתֵי רָעָב, *men of hunger*, i. e. hungry men. (c) בָּעֵל lord, possessor ; as בָּעֵל שֵׁעַר, *possessor of hair*, i. e. hairy ; בְּעָלֵי בְרִית, *possessors of a covenant*, i. e. bound together by covenant. (d) בֶּן son, and בַּת daughter ; as בֶּן־חַיִל, *son of strength*, i. e. a hero ; בֶּן־מָוֶת, *son of death*, i. e. condemned, worthy of death ; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Ecc. xii, 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage ; as Job xxxi, 32, אֶרֶץ way, for בֶּן אֶרֶץ, *son of the way*, i. e. a traveller ; Prov. xvii, 4, שָׁקֶר falsehood, for אִישׁ of falsehood, i. e. a liar. So Gen. xv, 2, דָּמַשְׁקִי, for בֶּן of Damascus, i. e. a native of Damascus.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. xxiv, 14, תָּמִים, *integrity*, lit. upright, innocent; Job xx, 22, צָהַל, *trouble*, lit. troublesome, etc. Ps. x, 10. So אִשָּׁת רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מַי מְלֵא, *waters of fulness*, i. e. full streams, instead of מַי מְלֵאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֱלֹהִים *strong*, for 'God'; אֱמִיר *strong*, for 'bull, horse, hero'; חֹמֶד *hot*, for 'the sun'; לְבָנָה *while*, for 'the moon,' etc. So for God, we say in English, *the Almighty, the Omnipotent*, etc., in French, *l'Eternel*, etc. This is called the *epitheton ornans*.

§ 446. *Adjectives as predicates of a sentence.* (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. iv, 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases, the adjective stands *after* the noun; as in Gen. xix, 20; I Sam. xii, 17.

(b) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an *abstract* sense, as *nouns* of the *neuter* gender. Thus Ps. lxxiii, 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem. and the adj. in the masc., and used as a *neuter* noun, § 445. So Gen. xxvii, 29, אֲרִיִּךְ אֲרִירָה, *the cursers of thee [are] cursed*, lit. an accursed thing; Is. xxi, 2, רָשָׁע חֲזוֹן, *the vision [is] a cruel thing*. So Virgil, *Æn.* iv. 569, *varium et mutabile semper femina*; Statius, *Theb.* ii. 399, *blandum potestas*; Achill. *Tat.*, ποικλὸν μὲν γυνή. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this happens, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. xvii, 14, דָּוִד הָיָה הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. iii, 21, עֵינֶיךָ הָרְאוּת, *thine eyes see*.

§ 448. *Adjectives qualifying nouns.* Adjectives used as epithets, or simply qualifying nouns (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (a) The *pluralis excellentiæ*, commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. xix, 4, הָקָשָׁה אֶמְלִיךָ a *hard master*; on the contrary, Josh. xxiv, 19, אֱלֹהִים קָדוֹשִׁים, a *holy God*.

(b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; * e. g. Jer. l, 6, צֹאֵן מְבָרֹחַ, a *wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַי רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. xix, 11, רֵיחַ גְּדוֹלָה וְזָרָה, a *great and strong wind*.

§ 452. *Position of Adjectives.* When they qualify nouns, they are usually put *after* them. The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however Ps. lxxxix, 51, כָּל-יְרֵבִים עַמִּים, *all the numerous people*; also Is. liii, 11; Jer. iii, 7, 10; xvi, 16.

Note. The pronominal adjective הַזֶּה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. ix, 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. i, 11, פְּנֵיהֶם וּכְנָפֵיהֶם פִּרְדּוּת, *their faces and wings were separated*. Here פִּרְדּוּת, a part. adjective, is fem.; as is the noun also, which next precedes it.

* Note. When the concord is directed by the *sense*, as in a, b, rather than by the *grammatical form* of the noun, it is called *Constructio ad sensum*.

Comparison of adjectives.

§ 454. (1) *Comparative degree.* (a) The comparative degree in adjectives is made by using מִן (*præ*, in comparison of) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. xiv, 18, מְרֹחֵק מִדְּבַשׁ, *sweeter than honey*; Ps. xix, 11.

Note. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. lii, 14, 'his visage מְשַׁחַת מְאִישׁ *was marred more than any man's*; Gen. xli, 40, אֶנְדֹּל מִמְּךָ, *I will be greater than thou*.

(b) But מִן before the Inf. mood, implies a *negative*.

In this case, it may be translated, *so that not*, or, *than that*, according as the sentence is constructed; e. g. Gen. iv, 13, אֲדוֹל עֲוֹנִי מִפְּשֹׁעַי, *my iniquity is great so that it cannot be pardoned*, or, *greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out the comparison is omitted; as Is. x, 10, 'their gods מְרִירָשָׁלַם, [*were more powerful*] *than those of Jerusalem*.'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the New Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) *Superlative degree.* The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree; as 1 Sam. xii, 14, 'David was הַקָּטָן, *the smallest*. The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. xxi, 17, קָטַן בְּבָנָיו, *the smallest of his sons*; Mic. vii, 4, טוֹבָם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as הֹדֵשׁ הַקְּדוֹשִׁים, *holy of holies*, i. e. the most holy place; Ecc. i, 1, הַבֵּל הַבָּלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. viii, 27, *heaven of heavens*, i. e. the highest heaven; Gen. ix, 25, *servant of servants*, i. e. a most abject servant; Deut. x, 17, *God of gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. iii, 1, 'now the serpent was חָכְמָה מִכָּל חַיַּת הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all.

(e) Some *nouns* necessarily imply a superlative; viz. (1) ראש *head*, as Ps. cxxxvii, 6, ראש שמחת, *the head of my joy*, i. e. my highest joy. (2) בכור *first born*, as Is. xiv, 30, בכורי דלים, *first born of the wretched*, i. e. most wretched; Job xviii, 13, בכור מות, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) By מְאֹד *very*, or מְאֹד מְאֹד *very very*; as Gen. vii, 19, 'the waters increased מְאֹד מְאֹד *very exceedingly*,' etc. (b) By repeating the same word; see § 438. (c) By two synonymous words, see § 438. d. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. x, 15, רַעַת רַעַתְךָ, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen. instead of the same word being repeated, § 438. d. Note. (e) The name of God placed after a noun is intensive; as Jonah iii, 3, 'a great city לִפְנֵי יְהוָה, *before God*,' i. e. really or truly very great; Gen. x, 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts vii, 20, 'Moses was ἀστέϊς, ἰσθι, *fair to God*,' i. e. very fair; Luke i, 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural nouns*, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שלשה ימים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שלשה בנים, *three sons*; שלוש בנות, *three daughters*. The position of the cardinal *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. i, 44, עשר איש, *twelve men*; 2 Sam. ix, 10, עשר בנים, *fifteen sons*, etc.

§ 459. The *tens* (20—90), are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. xi, 33, עשר ערים, *twenty cities*; Gen. xxxii, 15, עשרים, *twenty rams*.

nouns suffixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* These are sometimes, (a) In the Dative; as Jos. xv, 19, בָּרַתַּנִּי, *thou hast given to me*; Zech. vii, 5, הָצַמְתָּנִי אֲנִי, *have ye fasted FOR me FOR me*, i. e. on my account. Job x, 14, 'if I sin וְשָׁמַרְתָּנִי, *then thou watchest it FOR me*, i. e. on my account; Prov. xiii, 20, שָׁחַרוּ מִיָּסֶר, *he seeks FOR him correction*; Ps. xciv, 20, הֲבִרְךָ, *is it bound to thee?* (b) To denote relations which are usually expressed by particles; as Is. lxv, 5, הוֹדֵשִׁיתִי, *I am more holy THAN thou*; 1 K. xxi, 10, וַיַּעֲדֵהוּ, *and caused them to testify AGAINST him*; Ps. xlii, 5, אֶתְדַבֵּר, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* These are sometimes, (a) In the Dative; as Ps. cxv, 7, רַגְלֵיהֶם—יְדֵיהֶם, *they have hands—they have feet*, for לָהֶם יְדֵים, *hands are to them*, etc. (b) Instead of the preposition עַל; as Ex. xv, 7, קִמְּצוּ, *those who rise up AGAINST thee*, instead of עָלֶיךָ קִמְּצוּ. So Ps. liii, 6, דִּוְגָה.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as חֲמָסִי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. li, 35, חֲמָסִי, *my violence*, i. e. that done upon me; Ex. xx, 20, יִרְאָתוֹ, *his fear*, i. e. which he inspires; Is. lvi, 7, תַּפִּלָּתִי, *my prayer*, i. e. offered to me; Ps. lvi, 13, הִזְרִיתִי, *thy vows*, i. e. made to thee; Is. xxi, 2, אֲנַחֲתָהּ, *her sighing*, i. e. the sighing over her. Comp. § 424.

Note. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543. seq. § 544. seq.

§ 473. *Position of pronouns suffixed to nouns.* (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to the sense belongs to the *first* noun), is usually placed after the *second*.

E. g. Dan. ix, 24, עִיר קֹדֶשׁ, *thy holy city*, lit. the city of thy holiness; Is. ii, 20, אֱלִילֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. iii, 11, גִּאֲוֹתָהּ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is attached to the *first* noun; as Ps. lxxi, 7, מַחְסֵי עֹז, *my strong refuge*, lit. my refuge of strength. Ezek. xvi, 27; Lev. vi, 3. But this construction is not altogether certain.

§ 474. *Position of pronouns in a sentence.* Usually they stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passages, e. g. Ps. lxxxvii, 1, *יְסֻדֹתַי בְּחַרְרֵי הַרְשׁ*, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. viii, 21, *עָבַר בָּהּ*, *he passes through it*, i. e. the land, see v. 22; Ps. ix, 13, 'when he taketh vengeance for blood *זָכַר אֹיְתָם*, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. lxxv, 10; lxxviii, 15; xlviii, 15; comp. v, 18; Job xxxvii, 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. xlv, 3, 'by thy hand thou didst drive out the nations, *וַתִּצְמַח וְיִשְׂרָאֵל* and didst plant *THEM*,' i. e. the Israelites, as appears from v. 2. So Ps. lxxxix, 16, comp. v. 14; Ps. cv, 37; Gen. x, 12, where *חֲוֵה* probably refers to *Nineveh* in v. 11.

§ 475. *Place of pronouns supplied by nouns.* (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. xlv, 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc. i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By *שׁוּל* *soul*, most frequently; as Job ix, 21, *לֹא יָדַע בְּנַפְשִׁי*, *I know not myself*; Ps. vii, 3, 'lest like a lion *יִפְרֹחַ בְּנַפְשִׁי*, *he rend me*;' Ps. iii, 3, *לִבְנַפְשִׁי*, *to me*; Ps. xi, 1; xvi, 10; xxxv, 3; Amos i, 8, 'Jehovah hath sworn *בְּנַפְשִׁי*, *by himself*.' (b) By *פְּגִי* *person*; as Prov. vii, 15, *לִשְׁחֹר פְּגִיךָ*, *to seek thee*; Ezek. vi, 9, *בְּהִיָּהם*, *they abhor themselves*, etc. (c) By *לֵב* *heart*; as Ex. ix, 14, *לִבִּי*, *thyself*; Ps. xvi, 9, *לִבִּי*, *I myself*, etc. (d) Occasionally by several other words; as Ps. vii, 6; xvi, 9, *חַיִּים* *life*, and *קִבְרִיד* *heart* or *soul*; Is. xxvi, 9, *רֵיחַ* *spirit*; Ps. vi, 8, *עֵין* *eye*; Ps. xvi, 9, *בָּשָׂר* *flesh*; Ps. xvii, 14, *בֶּטֶן* *belly*; Ps. vi, 3, *עֶצֶם* *bone*, etc. The same usage prevails very extensively in Aramæan and Arabic.

§ 476. ANOMALIES OF PRONOUNS. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun *sing.* not unfrequently relates to a noun *plural*, i. e. it is used in a *collective* sense,

like a noun of multitude; as Deut. xxi, 10, 'when thou goest against **אֹיְבֶיךָ**, *thine enemies*, and God **יְהוָה** gives him (sing.) into thine hand,' etc.; Josh. ii, 4, 'and the women took the two spies, **וַתְּחַבֵּן** and hid him.' So Deut. xxviii, 48; Ps. v, 10; Mal. ii, 2; Jer. xxxi, 15; Ecc. x, 15; Is. v, 23, et sæpe.

Note. Pronouns singular are very often employed in a *generic* or *collective* sense, in the same way as *nouns of multitude*; and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the *fem.*; as **אִתְּךָ** for **אִתָּהּ**, Ezek. xiii, 20. **הָיָה** for **הָיָה**, Ruth i, 22; Cant. vi, 8; Zach. v, 10. So the suff. **כָּךְ** for **כֵּן**, Ruth i, 8, 11, 13. **הָיָה** for **הָיָה**, Ruth i, 19; Ex. i, 21; Is. iii, 16; Dan. viii, 9, 2; Ezek. i, 6, 7, 8, sæpe. **כָּךְ** for **כֵּן**, Judg. xix, 24. **כָּךְ** for **כֵּן**, 2 K. xviii, 16; 2 Chron. xxix, 3. (2) The *fem.* for the *masc.*; as **הָיָה** instead of **הָיָה**, 2 Sam. iv, 6; Jer. l, 5. **אִתְּךָ** for **אִתָּהּ**, Deut. v, 24; Ezek. xxviii, 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job xiv, 19, **סִפְּתִיחֶיהָ**, where the antecedent of **הָ** is **מַיִם** plur. *masc.*; Is. xxxv, 7, **רֶבֶצְהָ** [in] *the layer of her*, i. e. of the **מַיִם**, plur. *masc.*

§ 477. RELATIVE PRONOUNS. The relative **אֲשֶׁר** (also **וְ** and **וּ** when used as relatives § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative **אֲשֶׁר** is often used with other words, merely to give them a *relative* sense; e. g.

(a) With nouns and pronouns; as Gen. xiii, 16, **אֲשֶׁר אֶת-עָפָר**, *which dust*; **אֲשֶׁר לוֹ**, *to whom*; **אֲשֶׁר אֹתוֹ**, *whom*; Deut. xxviii, 49, **אֲשֶׁר לְשׁוֹנוֹ**, *whose language*; Ps. i, 4, **אֲשֶׁר תִּדְּקֶנּוּ רִיחָה**, *which the mind scatters*, etc. (b) With adverbs; as **אֲשֶׁר שָׁם**, *where*; **אֲשֶׁר מִשָּׁם**, *whence*, etc.

Note. The word **אֲשֶׁר** is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. xxi, 35, 'in the place [בֵּין] **אֲשֶׁר בְּנִדְּמָתָהּ**, *where thou wast created*; Ex. xxxii, 34, **אֲשֶׁר [מִקְדָּשְׁךָ]**, *to what [place]*; Is. xliii, 4, **מִמָּאֲשֶׁר [עֵת]**, *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 545.

VERBS.

§ 479. *Usual principles of concord.* In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. xxxiii, 13, וְמָרְוּ כָּל־הַצֹּאֵן, *then all the flock will die*. Comp. § 449. *b*. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence *begins* with a verb sing., and *proceeds* with plur. verbs; as Ex. i, 20; xxxiii, 4; Is. ii, 20; Ps. xiv, 1, etc. See farther, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. xvii, 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. lxxxv, 11, הַסְדֵּרוֹתֵינוּ נִפְגְּשׁוּ, *mercy and truth are met together*; Gen. viii, 22, etc.

Note. *Exceptions*. Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. xxi, 4, וְהָאִשָּׁה וְיִלְדֶיהָ תִּהְיֶה, *the women and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. xxvii, 39, מְשַׁבְּגֵי הָאָרֶץ יִהְיֶה מִשְׁכְּבָהּ, *rich countries shall be thine abode*; Gen. xxxi, 8; Lev. xxv, 53; Ezek. xxxv, 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. AS TO NUMBER. The *pluralis excellentiæ* commonly, but not always, takes a verb in the singular, § 437. *b*.

E. g. Gen. i, 1, בָּרָא אֱלֹהִים, *God created*; Ex. xxi, 29, בְּעֶזְרִי יוּמָת, *his owner shall be put to death*. But, in a few cases, the *pluralis excellentiæ* takes a verb in the plural; e. g. Gen. xx, 13; xxxi, 53; xxxv, 7; Ex. xxxii, 4, 8; 2 Sam. vii, 23.

§ 485. Plural Nominatives of the fem. gender (which relate to *beasts* or *things*, and not to persons), frequently take a verb singular, whether it precede or follow them.*

E. g. Ezek. xxvi, 2, נִשְׁבְּרָה דְלָתוֹת, *broken is [are] the gates*; Joel i, 20, בְּהִמּוֹת תִּצְעַק, *the beasts cry [cries]*; Gen. xlix, 22; Jer. iv, 14; xlviii, 41; li, 29, 56; Ps. cxix, 98; lxxxvii, 3; Job xxvii, 20, etc.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanis*. Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. i, 10, בִּרְתִּיקְרָאָהָ מִלְחָמָה, *when there shall happen war*; Judg. v, 26; Job xvii, 16; Is. xxviii, 3; Obad. xiii.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. xxxi, 14, מִחֲלָלֶיהָ יוּמָת, *they who profane it, i. e. every one who profanes it [the Sabbath], shall be put to death*; Prov. xxvii, 16; iii, 18; xxviii, 1; Gen. xlvii, 3; Ex. xxxi, 14.

§ 489. When the verb *precedes* a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. i, 2, וַיְהִי לְפִנְנָה יְלָדִים, *and there was to Peninnah children, i. e. Peninnah had children*; Is. xiii, 22, עָנָה אֵיִים, *the jackals shall howl*; Deut. v, 7; Judg. xiii, 12; 2 Sam. xxi, 6; Ps. cxxiv, 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally, even when the verb *follows* a plur. Nom.; as Ecc. ii, 7, בְּנֵי בֵית הָיָה לִי, *there were slaves to me, i. e. I had slaves*; Gen. xlvii, 22, 'these were the sons of Rachel יֶלֶד אִשָּׁר *which were* [lit. was] *born to Jacob*;' Gen. xxxv, 26; Dan. ix, 24; Is. lxiv, 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. i, 14, יְהִי, מְאֹרֹת, 'let there be lights, . . . יִהְיֶי and let them be for signs,' etc. Num. ix, 6; Ezek. xiv, 1; Esth. ix, 23.

§ 490. II. AS TO GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. xxv, 27, הָבִיִּא שִׁפְחָתָךְ, *thine handmaid brought*; 1 Chr. ii, 48, פִּילְגֶּשׁ יֶלֶד, *the concubine bore*; Judg. xxi, 21, אִם יֵצְאוּ, *if the daughters go out*; Ruth i, 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done to the dead*;' Is. lvii, 8, וַתִּבְרָתֶיךָ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. ii, 8; xi, 32; 1 K. xxii, 36; Ecc. vii, 7; xii, 5; Jer. iii, 5; Cant. iii, 5; v, 8; viii, 4; 2 K. iii, 26; Gen. xv, 17.

Note. In a *very few* cases, a masc. Nominative sing. is followed by a verb fem.; e. g. Ecc. vii, 27, אֹמְרָה קֹהֵלֶת, *saieth the Preacher*,

where the verb follows the grammatical form of the Nom., rather than the sense of it; Judg. xi, 39, וַיִּהְיֶה יָדוֹק, and it became a custom, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. xxxiii, 9, אֲבֵל אֶמְלֵלָה אֶרֶץ, the land mourns and is withered; xiv, 9; Job xx, 26; Lev. iii, 1; v, 1, etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other. Comp. § 480.

E. g. Ex. v, 16, חָטְאוּ עַמֶּךָ, thy people have sinned. So the name of a nation, as Ps. cxiv, 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries, and towns* are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only denominate *place*. Comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.

(a) With a masc. noun; as Prov. xxvii, 9, יִשְׁמַח וְיִקְרַח יֶשֶׁמֶח לֵב, ointment and perfume make [makes] glad the heart; Hos. ix, 2, etc.

(b) With the nearest noun; as Num. xii, 1, וַיִּדְבֹּר מִרְיָם וְאַהֲרֹן, then spake Miriam and Aaron; Num. xx, 11, וַתִּשָּׂא הָעֶדָה וּבָעִירָם, and the assembly and their cattle drank; Gen. vii, 7; 1 K. xvii, 15; Esth. ix, 29; 2 Sam. iii, 22. Comp. § 481.

For the general rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. xxi, 32; xxiv, 61; xxxi, 14; xxxiii, 7. Comp. § 489, Note; § 480.

§ 494. III. As to both number and gender. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. ii, 33, 'all מִבְּיַת יְמִינִי the increase of thy house shall die;' Jer. xlv, 12, שְׂאִירֵי יְהוּדָה 'the remainder of Judah who shall die'

their faces;' Zeph. ii, 9; Gen. xlviii, 6. This is *constructio ad sensum*, § 449. *b.* Note *.

§ 495. (*a*) Plural Nominatives of the *fem.* gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (*b*) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (*a*) Job xlii, 15, לֹא נִמְצְאוּ נָשִׁים יְפֹתֹת, *there were [was] not found women so beautiful*; Jer. xlviii, 15, עָרֶיהָ עָלְיוּ עֲלֵהָ, *her towns ascended in the flames*; Ex. xiii, 7; 1 K. xi, 3; Is. xvii, 6; Mic. ii, 6; Hab. iii, 17; Ps. lvii, 2; lxxxvii, 3; Job xxii, 9. Comp. § 489. § 490. (*b*) לֹא תִמְעַד מַשְׁרְיוֹ, *his steps totter [totters] not*; Job xiv, 19, תִּשְׁבֹּחַ סִבְיָתָהּ, *its floods overflow [overflows]*; also when the verb *follows*, as Jer. xlix, 24, תִּקְחֵנּוּ הַבָּלִים מִחֲזֹנָתָהּ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the *Genitive*.

E. g. 2 Sam. x, 9, 'and Joab saw that הָיְתָה בְּגִי מִלְחָמָה, *the front of the battle was* against him;' where the verb agrees with מִלְחָמָה. Is. xxii, 7, מִבְּחֵר עֲמֻתָּהּ מָלְאִי, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻתָּהּ. So Job xxix, 10; xxxviii, 21; Is. ii, 11; Jer. x, 21, etc.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. xvii, 12, וַיְהִי יָדָיו, *his hands [was] were*, Josh. viii, 20; Mic. iv, 11. So 1 Sam. iv, 15, וַיֵּינֻי עֵינָיו, *and his eyes [was] were dim*; Deut. xxvii, 7, *Kethibh*.

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. masc. or fem. sing. of either the Præt. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיִּהְיֶה, *and it happened*; מֵר לִי, *it is bitter to me*; יִבְרַח לִי, *I*

am quiet, lit. it is quiet to me; לוֹ צָר, or לוֹ יִצְטָר, *it was grievous to him*; 1 Sam. xxx, 6, וַיִּצְטָר לְדָוִד, *and it was grievous to David*; Job iv, 5, 'but now הִבִּיטָה אֱלֹהִים אֵלַי *it comes upon thee*;' Ps. xviii, 7, Inf. בִּצְטָר לִי, *when it was ill with me*. In Gen. iv, 26, חִדְּחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. לוֹ צָר *it is grievous to me*, i. e. I am grieved; לוֹ בִּצְטָר, *when it is ill to me*.

§ 500. *Verbs with indefinite Nominatives*. These are frequent; e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. xi, 9, קָרָא, [one] *called*; Gen. xlviii, 1, וַיֹּאמֶר, *and [one] told*; 1 Sam. xxvi, 20, יָרִידָה [one] *pursues*; xvi, 23; Is. ix, 5; lxiv, 3, 'from everlasting לֹא שָׁמְעוּ לָהֶם, [they] *have not heard*;' xlvii, 1, לֹא יִקְרְאוּ לָהֶם [they] *shall not call thee*, etc., Dan. i, 12; Hosea ii, 9. This construction answers to the use of *on*, *tout le monde*, etc. in French, or to the Greek λέγουσι etc., and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed; as אִישׁ, אֶחָד, etc.; and sometimes the act. Part. of the verb is employed, as Is. xvi, 10, יִדְרֹךְ הַדִּירֶה, *the treader shall tread*, i. e. one shall tread; Is. xxviii, 4, יִרְאֶה הַרְאֶה, *the seer sees*, i. e. one sees; 2 Sam. xvii, 9; Deut. xxii, 8. So plur., Jer. xxxi, 5, יִנְטְעוּ הַגִּטְעִים, *the planters shall plant*, i. e. one shall plant; Nah. ii, 3.

Note 2. The 3rd pers. plur. is often to be rendered *passively* in such cases; as Job xxxiv, 20, יִסִּירֵה אֱמִיר, *the mighty one is removed*, lit. they remove the mighty one; Prov. ix, 11, 'for by me יָרְבִי *are increased* [lit. they increase] thy days, and years יִסִּפוּ *are added* [lit. they add] to thee;' Job iv, 19; vii, 3; xvii, 12; xix, 26; xxxii, 15. Comp. Luke xii, 20, τῇ ψυχῇ σου ἀπαιτοῦσι, *thy soul shall they require*, i. e. thy soul shall be required; xvi, 9, *that when ye die, δεξώται, ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second* person of the verb is employed, in a similar way; e. g. Is. vii, 25, לֹא תָבוֹא שָׁמָּה, *one shall not come there*, lit. thou shalt not come; Job xviii, 4; Lev. ii, 4. Also in the common phrase with the Inf., עַד בִּיאָתָה, *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Præter and Future forms can be used, in a great many

cases indifferently to express the same idea. Both of them may be made *Aorists* by prefixing *Vav*, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Præter, is to express *past* time of some shade or other; and the *predominant* use of the Future, is to designate some shade of *future* time.

§ 503. *The Præter tense* of verbs, is used to designate the meaning of various tenses, viz.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. iii, 13, 'what is this which עָשִׂיתָ, *thou hast done*?' iii, 11, 'who הִגִּיד *has told thee*?' iii, 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. ii, 2, 'God finished the work which עָשָׂה, *he had made*;' ii, 5, 'Jehovah הִמְטִיר, *had not caused it to rain*.'

(c) For the past tense of narration, or *historic* tense; e. g. Gen. i, 1, 'God בָּרָא *created*;' i, 2, 'the earth הָיְתָה, *was*;' xxix, 17, 'Rachel יִפְתַּח־הָאֵר, *was beautiful in appearance*.'

Note. When this *historic* tense is used, the Nom. is more usually put *before* the verb; but to this there are many exceptions. The Fut. with *Vav* conversive commonly follows the Præter, in the same sentence, or in a succeeding one, in order to avoid repeating the Præter. Comp. Gen. iv, 2—5; 1 Sam. vii, 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גדול he is great, חכם he is wise, etc. (2) When the object of the verb is to express a *state of acting*; as Ps. cxix, 28, 'my soul נָפְתָה, *weeps for trouble*;' cxix, 30, 'the way of truth בָּחַרְתִּי, *I choose*;' Is. i, 15, 'your hands מְלֵאִי *are full of blood*.' (3) In general propositions, designating action at *any* time; as Ps. i, 1, 'blessed is the man who לֹא הֵלֵךְ *walketh not*—לֹא דָרַךְ *treadeth not*—לֹא יָשָׁב *sitteth not*; and so often.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. ix, 1, 'the people who have walked in darkness רָאוּ, *shall see a great light*;' Is. ii, 2, וְהָיָה, *and it shall come to pass*; ii, 3, 4, 11, 17, 19, et sæpe. (2) When a Fut. form (with a future meaning) precedes the Præter, in the same construction; as Is. i, 30, 31, וְהָיִיתָ ye shall be as an oak—וְהָיָה הַחֲסִן and the mighty man shall be, etc.; iii, 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates יִאֲבֵלוּ *shall mourn and lament*;' and so often.

Note 1. The conjunction *Vav*, in such cases, may precede the verb itself, as in e. 2.; or precede the Nom., when this stands before the verb, e. g. Job xix, 27, 'I shall see, וְעֵינֵי רָאִי, *and my eyes shall behold*,' where רָאִי is made Fut. by the *Vav* before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Præter designates the sense of a Future.

Note 2. Any word, expressive of Fut. time and standing at the beginning of any construction, requires the Præt. that follows (with a Vav prefixed), to be rendered as a Future; e. g. 1 Sam. ii, 31, 'behold the days **בָּאִים** *are coming*, **וְנִדְעָתִי** *when I will cut off*,' etc. So with an Inf.; as Deut. iv, 30, **בְּיָדְךָ** *when thou shalt be troubled*, **וּמִצָּרָיִךְ** *and these things shall overtake thee*; Gen. ii, 5. So also, Ex. xvii, 4, **עוֹד מְעַט** *yet a little time*, **וְיִסְקְלֵנִי** *and they will stone me*; Ex. xvi, 1, 'at evening **וְיָדַעְתֶּם** *ye shall know*.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Præt. is connected with it by Vav; as Gen. vi, 21, **לֵךְ** *take for thyself*, **וְאִסְפָּה** *and collect*. Comp. above, in e. 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. xxxiii, 10, 'if I have found favour in thine eyes, **וְלָקַחְתָּ** *then take*, etc. Ruth iii, 9; Gen. xlvii, 23; Deut. xxix, 7, 8.

(g) For the Subj. mood in all its tenses; especially when a Fut., with a Subj. meaning, precedes in the same construction, § 504. b; e. g. (1) For the Present; as Gen. iii, 22, **פָּן יִשְׁלַח** *lest he put forth his hand*, **וְלָקַח** *and [lest he] take*, **וְיֹאכַל** *and [lest he] eat*, etc. (2) For the Imperf.; as Is. i, 9, **חַיִּינִי** *'we should be as Sodom*, **וְדָמִינוּ** *we should be like Gomorrha*,' Gen. xiii, 13, **יִפְקְדוּם—וְיָמָרוּ** *should one hurry them,—then they would die*; Ruth i, 12; Judg. viii, 19. (3) For the Plup.; as Is. i, 9, 'unless Jehovah **הוֹתִיר** *had left us* a remnant,' etc. 2 K. xiii, 19, 'then **חִבִּיתָ** *thou wouldest have smitten* the Syrians.' Job x, 19; Num. xxii, 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth ii, 21, **עַד אֲסִיּוּלֵי** *until they shall have finished*; iii, 18; Is. iv, 4; Gen. xxiv, 19.

§ 504. *The Future tense of verbs is used with a variety of meaning; viz.*

(a) To indicate Fut. time; which is its appropriate use.

(b) For the Present tense; e. g. **לֹא אֲדַע** *I know not*; **לֹא אוּכַל** *I cannot*; **מֵאֵן תָּבוֹא** *whence comest thou?* **מִדְּתִבְקֶשׁ** *what seekest thou?* Also in general propositions; as 'a wise son **יִשְׂמַח** *makes glad* his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate *past* time; e. g. (1) Often, when preceded by particles that indicate *past* time. (a) By **אָז** *then*; as Jos. x, 12, **אָז יִדְבֹר** *then spake he*. (b) By **מְרָם** *not yet*; as Gen. ii, 5, **מְרָם יְהִיָּה** *was not yet, or before it was*. But sometimes the sense is *future* after these particles; as Ex. xii, 48; Job x, 21. (2) Sometimes (not very

frequently) it indicates the *past* time of narration, or the *historic* tense; as Gen. ii, 6, 'and a mist *יָעָלָה* *went up*,' etc.; ii, 10, 'and thence *יָפְרָד*, it *was divided*,' etc.; ii, 25, *וְלֹא יָתְבֹרְשׁוּ*, and they were not ashamed. Is not this occasioned by the Vav which precedes? Comp. § 503. c. 2. Note 1.

(d) With Vav conversive, the Fut. forms a common historic tense.

(e) Without such Vav, it is sometimes employed to denote *habitual* or *continued* action; as 1 K. v, 25, 'thus much Solomon *יָתַן* *gave* to Hiram yearly;' Job i, 5, 'thus *יַעֲשֶׂה* *did* Job continually;' 2 Sam. xii, 31; 2 Chr. xxv, 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. i, 26, *נַעֲשֶׂה אָדָם*, let us make man; i, 3, *יְהִי-אוֹר*, let there be light, etc. Where excitement, urging, entreaty, etc. is to be expressed, the parag. Fut. is usually employed; as *אֲבִי־לִי*, let me rejoice now; *אֲקוּמָה*, let me arise now. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. xx, 15, *לֹא תִגְנֹב*, steal not, lit. thou shalt not steal.

(g) For the Optative; especially when the particle *כִּי* is subjoined; e. g. Ps. vii, 10, *יָבֹרֶכְנָה* O that it might come to an end! Cant. vii, 9, *יְהִירֶכְנָה* O may they be! 1 K. xvii, 21; Is. xix, 12; xlvii, 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after *אֲשֶׁר* that, *כִּי* that, *וְ* that, *לְ* that, *לְמַעַן* in order that, *אֵל* that not, *בִּלְ* that not, *כִּן* that not. But the Fut. often follows particles such as the above, when a Subj. sense is not required, but a Fut. one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. iii, 2, *נֹאכַל*, we may eat; xxx, 31, *מִדֹּאֲתִירָלֶךָ*, what must [shall] I give thee? Judg. xiv, 16, *וְלֹא אֶגִּיד*, and should I tell thee? Prov. xx, 9, *מִי-יֹאמַר*, who can [will] say? So Job x, 18, *אֶבְרַע*, I should have died; Gen. xxxi, 37, *וְיִשְׁלַחַךְ*, that I might take my leave of thee; xxviii, 8, 'until that all *אֲסָפוּ* shall have been gathered; comp. § 503. g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past* time), is sometimes used as a proper Future; the Vav being rendered merely as a *conjunction*; e. g. Is. ix, 5, 'to us a son shall be given, and the government *יִתְּחַד* shall be upon his shoulder,' etc. Is. ix, 10, 13, 15, 17; li, 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the *Present* Indic.; as 2 Sam. xix, 2, 'behold the king weeps, *וַיִּתְאַבֵּל* and mourns;' Ps. cii, 5, *וַיִּבֶשׂ*, and is dried up. (2) For the present Subj.

as Jos. ix, 21, 'let them live, וַיְחַיֵּם and let them be, or may they be,' etc. Job xiv, 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms*, etc. of the Fut., compare § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. xlii, 18, עֲשֵׂה וְחַיֵּם, *do this and live*, i. e. do this, and ye shall live; Prov. iii, 3, 4, 7; iv, 4; vii, 2; ix, 6; Is. viii, 9; xxxvi, 16; xlv, 22; lv, 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands *before* the Fut.; as Is. xlv, 11, שְׁאֵלֵנִי וְאֶגְדָּלְכֶם, *WILL ye inquire of me—and I will prescribe to me?* vi, 9. (2) When it stands *after* the Fut.; as Gen. xlv, 18, וְאֶתְּנֶנּוּ לְכֶם וְאֶכְלֶם, *and I will give you . . . and ye shall eat*, lit. eat ye. Gen. xx, 7; Is. liv, 14; Ruth i, 9.

Use of composite Verbs.

§ 506. The Hebrew does not form *composite* verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramæan, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away*, etc.

E. g. נָפַל בָּן, *to fall*; נָפַל עָלַי, *to fall over to, to fall away*; נָפַל מִן, *to leave, to depart from*; נָפַל לְפָנַי, *to fall down before any one*. קָרָא לְךָ, *to call*; קָרָא לְךָ, *to call to, to invoke*; קָרָא לְךָ, *to name*. שָׁאַל לְךָ, *to ask*, with an Acc. of the *person*; שָׁאַל לְךָ, *to demand*, with an Acc. of the *thing* demanded; שָׁאַל לְךָ, *to consult any one*.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

(a) The preposition **כַּ** is often put after verbs signifying, *to be angry, to trust, to hold, to sin against, to reprove, etc.*; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition **לְ** is often put after verbs signifying, *to make, to attain to, to become any thing*: as 2 Sam. vii, 14, 'I will be to him **לְאָב**, *for a father* [a father], and he shall be to me **לְבֵן**, *for a son* [a son]; 1 Sam. iv, 9, **לְאֲנָשִׁים**, *be ye for men*, i. e. be men, act courageously; Gen. ii, 22, 'and Jehovah made the rib **לְאִשָּׁה**, *for a woman*, i. e. a woman. The later Hebrew makes more frequent use of **לְ** in this way, than the early; e. g. Jon. iv, 6; comp. Ex. xii, 27.

(c) The prepositions **בְּ**, **מִן**, **עַל**, **בִּין**, **בְּעֵד**, **אַחֲרַי**, **לִפְנֵי**, etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. **בָּכָה** *to weep*, and *to bemoan*; **חָלַף** *to go*, and *to pass through*, Gen. ii, 14; **יָשַׁב** *to dwell*, and *to inhabit*; Ps. xxii, 4, **זָמַר** *to sing*, and *to celebrate with praise*; so **רָגַן**, **שָׂר**, etc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. **בָּשֹׂר**, *to bring good tidings to any one*; **מָרַד**, *to be refractory AGAINST any one*; **עָרַב**, *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off* and *on*, of *ornamenting*; of *plenty* and *want*; of *dwelling in* or *among*; of *going out*, *coming in*, *coming upon*, *happening to*, etc. Verbs of *overflowing*, *overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. iii, 8, 'a land which **יִדְבֹשׁ חֶלֶב וְזָבַת** *overflows with milk and honey*; Joel iv, 18; ix, 17; Lam. iii, 48.

§ 510. Neuter verbs sometimes take an Acc. case; e. g. **חָגַג**, *to celebrate a feast*; **חִידָה חִידָה**, *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. xxvii, 34; Neh. ii, 10; Ps. xxv, 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning (of course the conj.

Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. viii, 17, מָלְאוּ אֶת־הָאָרֶץ חָמָס, *they filled* [caused to be full] *the earth with violence*; Gen. xli, 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ, *and he clothed him with* [caused him to put on] *garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify, *to anoint, to sow, to plant, to stone*, i. e. cover with stones, *to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert one thing into another*, as Job xxviii, 2, אָבֵן יַצִּיחַ, *stone he fuses into brass*; Gen. ii, 7, מִן הָאֲדָמָה עָפָר God made man *from the earth*, where עָפָר is the Acc. of *the material*, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition implied, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. lxxx, 11, בָּשָׁי הָרִים צֶלֶה, *the mountains were covered with the shadow of it*. Ex. xxv, 40; xxviii, 11.

Note. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job vii, 3, הִנְחַלְתִּי יְרַחֵי שָׁוְיָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. xx, 5; Deut. xiii, 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. xxiii, 22, עָרִים יַעֲרֶם הוּא, *very subtly will he deal*; xx, 6, בְּשָׂאֵל בְּשָׂאֵל, *he has urgently requested*; Amos ix, 8, לֹא אֶשְׁמִיד אֶשְׁמִיד, *I will not utterly destroy*. Gen. xxxi, 30; xliii, 3, 7, הֲיָדוּעַ גִּדַּע, *could we indeed know?*

xxxvii, 8, הַמֶּלֶךְ תִּמְלֹךְ, *shall thou indeed reign?* xix, 9, וַיִּשְׁפֹּט בָּם, *and now he would fain act even as a judge.*

(b) It denotes assurance, certainty; as Gen. ii, 17, מוֹת תָּמוּת, *thou shalt surely die*; iii, 4; xxxvii, 33, מָרַף טָרַף, *he is surely torn in pieces*; Judg. xv, 2, אָמַרְתִּי, *surely I thought, or said.*

(c) It marks continuance of action; as Is. xxx, 19, לֹא תִבְכָּה, *thou shalt not always weep*; Ex. xxxiv, 7; Jer. xxiii, 17. Especially is *continuance* denoted, where two Infinitives abs. are used; as 2 Sam. xv, 30, עָלוּ וַיִּבְכּוּ, *they went up continually weeping*; Gen. viii, 7, וַיֵּצֵא וַיָּשׁוּב, *and it continued going and returning*; Jer. vii, 13; xi, 7; xxv, 3; xxvi, 5. In such cases, a participle is sometimes used for the second Inf., as in 2 Sam. xvi, 5; or a noun, as Is. xxix, 14.

(d) In general, it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job vi, 1, יִשְׁקַל יִשְׁקָל, with Inf. abs. in Kal, finite verb in Niphal; Ezek. xvi, 4, הָחַתַּל לֹא הִתְלַת, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. xxviii, 28, אֲדֹשׁ יְדִישְׁפוּ, *he will thoroughly thresh him*, roots אֲדָשׁ and דָּישׁ, both signifying *to thresh*.

Note 3. The Inf. abs. may be placed *before* or *after* the finite verb. Particles, such as לֹא, בָּ, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הַיָּטִיב *bene faciendo*, for *bene*; 1 Sam. iii, 12, הָחַל וַיִּבְלֶה, *incipiendo et finiendo*, i. e. *utterly*.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. lx, 14, שָׁחוּחַ *incurvando*, for שָׁחוּחַ; Hab. ii, 10, קָצוּת for קָצוּת. (b) With a finite verb; as Num. xxiii, 25, קַב, *thou shalt not curse at all*, for קָבִיב; Ruth ii, 16, שָׁלִי-תִשָּׁלוּ, for שָׁלִי; Ps. l, 21, הָיִיתָ-אֲחֵיחַ, for הָיִי, etc.

§ 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. v, 12, שָׁמֹר *simply*, instead of תִּשְׁמָרְהוּ, as it is in Deut. vi, 17; Ex. xx, 8, זָכַר תִּזְכֹּר, as in Deut. vii, 18; Job xl, 2, הָרֵב *an contendendo?* for רָב, as in Judg. xi, 25. So Dan. ix, 5, מָרַדְנִי וְכֹדְנִי, *we have rebelled and apostatized*; Est. ix, 6; Jer. xiv,

5; Gen. xli, 43; Judg. vii, 19; Ecc. viii, 9; ix, 11; Ezek. i, 14, 'the living creatures רָצוּ וְשׁוּבָה *ran and returned*;' Ecc. iv, 2; Jer. xxxii, 44, 'fields shall they buy, וְכָתוּבָה *and they shall write bills of sale*, וְהָעֵדוּת וְהַחֲתוּמָּה *and they shall seal them—and take witnesses*,' etc. Num. xv, 35; Deut. xiv, 21; Is. v, 5; Ezek. xi, 7, 'you חוֹצִיִּים *will I bring out*,' etc. 1 K. xxii, 30; 2 Chr. xviii, 29.

For the Imper.; Deut. v, 12, שָׁמֹר *keep*; i, 16; Jer. ii, 2, חָלוּךְ *go*; xiii, 1, etc.; Num. xxv, 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a *passive* sense; as Prov. xii, 7, 'the wicked חָפְזוֹ, *are to be destroyed*.' This is elliptical; the full phrase would be יִהְיֶה חָפְזוֹ. So חָגָר, Prov. xv, 22.

§ 518. The Inf. abs. is also employed as a mere *nomen actionis*, denoting the *practice* of doing what the verb designates.

E. g. אֵלֶּה וְכַחַשׁ וְרָצִיחַ וְנָבַח פְּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. iv, 2.

Gen. Remark. The Inf. abs. has generally an *intensive* sense, whether employed with a finite verb, or standing alone. It may be called the *energetic* form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. ii, 18, הָיִיתָ הָאָדָם, 'the being of the man alone is not good'; xxix, 19, הָיִיתִי (Inf. of בָּרַתִּי) 'my giving is good'; xi, 6; xxx, 15. (b) In the Gen.; e. g. Gen. xxix, 7, עַתָּה הָאֶסְףָּ, *the time of collecting*; ii, 4, בְּיֹמֵי עֲשׂוֹת, *in the day of making*. Num. ix, 15; Ps. cxxviii, 2, et passim. (c) In the Dat.; e. g. Num. vii, 5, וְחָיִי לַעֲבֹד, *and let them be for serving*, i. e. let them serve. viii, 11; Ezek. xxx, 16, תִּהְיֶה לְחִפְּקָה, *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. iii, 7, 'I knew not אֵצֶלְךָ נִבְרָא, *the going out or coming in*;' Jer. v, 3; Gen. xxi, 6. The Acc. here, commonly has ל before it; as Gen. xi, 8; Ex. ii, 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. xxxix, 2, 'I will guard my way מִחַטֹּי'א, *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With **בְּ**; as Gen. ii, 4, **בְּהִנְיָאֵם**, *when they were created*, lit. in the being created of them; Ex. xvi, 7, **בְּשָׁמְעוֹ** *because he heard*; Is. i, 15. (b) With **כִּי**; as Gen. xlv, 30, **כִּיבֹאִי**, *when I come*; xxxix, 18, **כִּיִּרְיַמִּי**, *when I lifted up*. (c) With **לְ**; Gen. ii, 3, **לַעֲשׂוֹת**, *when he made it*; Is. vii, 15, **לִדְעָתוֹ**, *until he know*; 1 K. xvi, 7, 'to provoke him by his doings, **לְהַיִּיתָ** *in that he was*, or, *in respect to his being*. In like manner, with **מִן**, **עַד**, **עַל**, **לְמַעַן**, **תַּחַת**, **אֲחֵר**, etc.

Note. The preposition **מִן** has often a *negative* sense, in such cases; e. g. Gen. xxvii, 1, 'his eyes were dim **מִרְאוֹת**, *so that he could not see*, lit. from seeing; xvi, 2; Ex. xiv, 5. For **מִן** before the Inf. in comparisons, see § 454. b.

N.B. For the use of the Inf. const. for the Inf. abs., see § 516.

§ 522. The Inf. const. with **לְ**, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. ii, 5, 'and there was no man **לְעַבֵּד**, *to till the ground*;' ver. 10, 'and a river went out from Eden **לְהַשְׁקוֹת**, *to water the ground*;' xi, 6, 'all which they may purpose **לַעֲשׂוֹת** *to do*,' etc. When **בְּלֹאִי** (*not*) comes before an Inf., the **לְ** is put before it; as Gen. iii, 11, 'which I commanded thee **לִבְלֹאִי אֲכַל** *not to eat*;' i. e. the Inf. is used as a noun in regimen with **בְּלֹאִי**.

§ 523. The Inf. const. with **לְ**, and with the verb of existence (**הָיָה**) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.

(a) Of the Præter; as 2 Chr. xxvi, 5, **וַיְהִי לְדַרְשׁ אֱלֹהִים**, *and he sought God*, lit. and he was in seeking God; Gen. xv, 12, 'the sun **לְבוֹאֵי** *was about to go down*,' lit. was in going down; 2 Chr. xi, 22; Ezra iii, 12.

(b) Of the Present; as Is. xlv, 14, **לְהַרְוֵת לּוֹ** [**הָיָה**], *he hews down for himself*, lit. [he is] in hewing down. Prov. xix, 8, 'he that is wise, **לְמַצֵּא טוֹב** [**הָיָה**], *findeth prosperity*,' lit. is in finding; Is. xxi, 1.

(c) Of the Future; as Is. xxxviii, 20, **לְהוֹשִׁיעַנִי** [**יְהִיָּה**], *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. xxv, 14, 'Jehovah **לְהוֹדִיעֵם** [**יְהִיָּה**] *will teach them*,' lit. will be for the teaching of them; xlix, 15; lxii, 10; Ecc. iii, 14. So Ps. ci, 8, 'soon **אֶצְמִית** *will I destroy the wicked of the land*, **לְחַבְרֵית** *I will cut off*,' etc.

(d) Of the Passive; as Jos. ii, 5, 'and it came to pass **וַיִּסְגֹּר לְשַׁעַר הַשַּׁעַר** when the gate was to be shut,' lit. in the shutting of the gate; Deut. xxxi, 17, **וַיִּהְיֶה לְאֹכַל**, and they shall be devoured, lit. and it shall be for devouring them; Is. vi, 13.

(e) Of the Latin participle in *dus*, or the English auxiliaries *shall*, *can*, *must*, etc.; as 2 K. iv, 13, **מָה [הָיָה] לַעֲשׂוֹת לְעֶזְרָא**, what [is] to be done for thee? 2 Chr. xix, 2, **הֲלֹא יִשְׁעָה [הָיָה] לְעֶזְרָא**, should one help the wicked? Judg. i, 19, **לֹא [הָיָה] לְהוֹרִישׁ**, he could not dispossess them; Hos. ix, 13; Amos vi, 10; 2 Chr. xx, 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. xxii, 13, **וְשָׂחַט צֹאן וְאָכַל בָּשָׂר**, *cædendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. xiii, 20, **בַּעֲלוֹת הַלָּחֶב**, in the mounting up of the flame, i. e. when the flame mounted up; 1 Sam. xxiii, 6, **בְּבִרְחַ אֲבִיחָר**, in the flying of Abiathar, i. e. when Abiathar fled; Ps. lxvi, 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. ii, 4, **בַּיּוֹם עָשָׂה יְהוָה אֶרֶץ וְשָׁמַיִם** in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. xiii, 4, **כְּשָׁמַע הַמֶּלֶךְ אֶת־דְּבַר אִישׁ**, when the king heard the word of the man, etc. Is. lviii, 5, 'a day **עַפְוֹת אָדָם כִּפְשׁוֹ**, when a man will afflict his soul,' etc. So with the subject and two Accusatives; as Gen. xli, 39, **אֶחָדִי הוֹדִיעַ אֵלֶּיחִים אוֹתָהּ אֶת־כָּל־זֹאת**, since God's showing you all this, i. e. since God hath shown, etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. v, 24, **כִּי־אֹכַל קֵשׁ לִשְׁוֹן אֵשׁ**, as the flame of fire devours the stubble; xx, 1; Gen. iv, 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. i, 4, 'one generation **חָלַף** *passeth away*, and another generation **בָּא** *cometh*;' i, 7, 8; Ps. i, 6; iii, 2; iv, 7; Is. i, 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as **יִרְאָה אֲנִי**, *I fear*; **יִרְאָה אַתָּה**, *thou fearest*; **יִרְאִים אֲנִי**, *we fear*, etc. In intrans. verbs, this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. ii, 10, 'and a river **יָצָא** *issued from Eden*;' Deut. iv, 3, 'your eyes **רָאוּ** *have seen*;' Gen. xli, 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. xvii, 19, 'Sarah **יֵלֶד** *shall bear a son*,' etc.; xix, 13, **בְּשָׁחִירִים**, *we are about to destroy the city*;' vi, 17, 'behold I **בָּרֵא** *will cause to come a flood*;' xlviii, 4; Ex. ix, 18; 1 K. xi, 31; xiv, 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. iv, 10, **קוֹל דְּמֵי אָחִיךָ צֹעֲקִים**, *the voice of thy brother's blood cries [cry]*.

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. xix, 14, **בְּשָׁחִירַת יְהוָה הָיָה הָעִיר**, *Jehovah is about to destroy the city*; Ps. lxxvi, 8, **מִרְאָה**, *metuendus*; Ps. xviii, 4, **מְהַלֵּל**, *laudandus*, etc.

§ 530. The verb of existence (**הָיָה**) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job i, 14, 'the cattle **הָיוּ רֹשְׁוֹת**, *were ploughing*;' Neh. i, 4, **וְנָאֵחִי צָם וּמְתַפִּלֵּל**, *I was fasting and praying*; ii, 13, 15; 2 Chr. xxiv, 14; xxxvi, 16; Gen. iv, 17; Deut. ix, 22, 24.

Note. In like manner **אֵין** *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. vi, 36, 'if **אֵין מִשְׁלַח** *thou savest*;' Gen. xxiv, 49; xliii, 5, 'if **אֵין מִשְׁלַח** *thou dost not send away*;' Ex. v, 16, 'straw **אֵין נָתַן** *is not given*;' Lev. xxvi, 6.

§ 531. *Active Participles* may govern the same cases as their verbs; but it is a *more common* construction, to put them in regimen with the noun that follows.

E. g. Ps. lxxxiv, 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. xxviii, 1, יוֹרְדֵי בּוֹר, *the descenders of* [i. e. those who go down into] *the pit*; v, 12, אֲהַבֵּי שְׁמִיךָ, *the lovers of thy name*; xix, 8; Prov. ii, 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases, in various ways; viz.

(a) With an Acc.; as Ezek. ix, 2, לְבוּשׁ יָדַיִם, *clothed [with] linen garments*; 1 Sam. ii, 18, חָגוּר אֶפֶוד, *girded [with] an ephod*. So in Greek ἀναδείκνυται ἐκτεμνόμενος, IL. α. 149. (b) With the Gen.; as Ezek. ix, 11, לְבוּשׁ חֲבִידִים, *clothed [of] linen garments*; Joel i, 8, חָגוּר־שָׂק חֲבִיר־שָׂק, *girded [of] sackcloth*; Ps. xxxii, 1, נְשִׁוּי־פֶשַׁע, *pardoned [of] sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מָוַת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

E. g. 1 Sam. ii, 3, אַל תְּרַבֵּי תְּדַבֵּר, *do not make much [and] speak*, i. e. do not say much; Job xix, 3, לֹא תִבְשֹׁוּ תִהְיֶינָה לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. xxvi, 18, וַיָּשָׁב וַיִּחְפֹּר, *and he returned and dug*, i. e. he again dug; xix, 22; xxvii, 20; xxx, 31; xxxi, 28; Hos. i, 6; Ps. li, 4; lxxi, 20. So חֲזִיטִיב is used for *well, skilfully*, Ps. xxxiii, 3. חֲזִיטִיב for *again, once more*, Gen. iv, 2. viii, 12, בְּלֵה for *ad finem, entirely*, Gen. xxiv, 15. מְהֵרָה for *hastily, quickly*, Gen. xxvii, 20; Ex. ii, 18. הַרְבֵּה for *much, often*, 2 K. xxi, 6; Ps. li, 4. שָׁנָה for *again*, 1 K. xix, 6; Job vii, 7. The same is true of some other verbs. In some cases the second verb is the Inf., as Gen. xxvii, 20; Ex. ii, 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. xviii, 4, מֵעַט מַיִם, *a little water*; Neh. ii, 12, מְאֵלֶּם אֲנָשִׁים, *few persons*; Is. xxx, 33, עֲצִים חֲרָבָה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. ii, 31, דָּמֵי חָפֶם, *innocent blood*; Ezek. xxx, 16, צָרֵי יוֹלָם, *daily persecutors*; Deut. xxvi, 5, בְּהֵרֵי מְעַט, *few men*, etc.

§ 535. Adverbs standing in place of nouns, sometimes take prepositions before them.

E. g. Ezek. vi, 10, אֶל חָפֶם, *gratis*; 2 Chr. xxix, 36, בְּפִרְחָם, *suddenly*; 1 K. xxii, 20, בְּכֹחַ, *so*, [lit. in the so]; Esth. iv, 16, בְּכֹן, *so*; Neh. ix, 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. vii, 19, מְאֹד מְאֹד, *very much*; Deut. xxviii, 43, מֵעַלָּה מֵעַלָּה, *higher and higher*; מִפְּתָח מִפְּתָח, *deeper and deeper*; 1 K. xx, 40, הֵנָּה וְהֵנָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. x, 21, אֵין פֶּסֶף לֹא נִחָשֵׁב, *silver was not at all regarded*. In the parallel verse, 2 Chr. ix, 20, לֹא is omitted. Ex. xiv, 11, הֲמִבְּלִי הֲמִבְּלִי, *because there were no graves at all*. Zeph. ii, 2, etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. xxxii, 6, לֹא חָכָם, *not wise*, i. e. foolish: Ps. xliii, 1, לֹא חָסִיד, *unmerciful*; Job xxx, 8, בְּלִי שָׁם, *disgraced*; Deut. xxxii, 21, לֹא-אֱלֹהִים, *not God*; לֹא-עַם, *not a nation*, i. e. not worthy of this appellation; Is. xxxi, 8, לֹא-מֹתָיִשׁ, *not a mortal*; x, 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

Note. A negative is frequently implied in an interrogative sentence; e. g. 2 Sam. vii, 5, הֲאֵתֶנָּה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. xvii, 4. So Is. xxvii, 7; Prov. xxiv, 28; Ezek. xviii, 23, comp. ver. 32; 1 K. viii, 27; Gen. xxx, 20; Job xvi, 6, 'if I keep silence יִחַלֶּנִּי מִבְּחֻמִּי, *what quits me?* i. e. I am not relieved; Cant. viii, 4; Prov. xx, 24; Dan. i, 10.

PREPOSITIONS.

§ 539. Prepositions, both simple and composite, govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 551.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative *ו*. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. iv, 8, *אוי לנו*, *woe to us* ! Ezek. xxx, 2, *היה לי יום*, *woe for the day* !

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. i, 1, *אשרי* with a Gen. after it ; xxix, 1, 2, *הבוי*, with an Acc., etc.

PLEONASM.

§ 543. I. OF PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. ii, 6, *וַתֵּרְאֶה אֶת־הַיֶּלֶד*, *she saw him the child* ; 1 Sam. xxi, 14, *וַיִּשְׁכַּח אֶת־מַצֵּמוֹ*, *he changed it his understanding* ; Job xxxiii, 20, *וַיִּבְחַתְתִּי חֵיתוֹ לֶחֶם*, *his soul abhors it bread* ; Ps. lxxxiii, 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. xvii, 6, *בְּסַעֲפֵיהָ פְּרִיָּהּ*, *in the twigs of it the fruit tree* ; Prov. xiv, 13, *אֶחָרֶיהָ שִׂמְחָהּ*, *the end of it joy* ; Cant. i, 6, *בְּרִמִּי שְׂדֵי*, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. xii, 1, *לָךְ לָךְ*, *go for thyself*, i. e. go; Cant. ii, 11, *לָךְ לָךְ*, *it has gone for itself*, i. e. has gone; Gen. xxvii, 43, *לָךְ לָךְ*, *flee for thyself*, i. e. flee; Is. xxxi, 8, *לָךְ לָךְ*, *he has fled for himself*, i. e. he has fled; Job xxxix, 4, *לָךְ לָךְ*, *they turned not back for themselves*, i. e. turned not back; Cant. ii, 17, *לָךְ לָךְ*, *compare for thyself*, i. e. compare; Job xii, 11, 'the palate *לָךְ לָךְ*, *relishes for itself*,' i. e. relishes; xv, 28, 'houses which *לָךְ לָךְ*, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. xiii, 13, *לָךְ לָךְ*, *he shall perish for himself*, i. e. shall perish; Job xix, 29, *לָךְ לָךְ*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. viii, 9, 'a wild ass *לָךְ לָךְ*, *lonely for itself*,' i. e. alone, or lonely; Amos ii, 13, *לָךְ לָךְ*, *full for itself*, i. e. full; Ps. cxliv, 2, *לָךְ לָךְ*, *my deliverer for me*, i. e. my deliverer.

§ 547. II. OF PREPOSITIONS. The prepositions *בְּ* and *לְ* are sometimes pleonastic.

(a) *בְּ*; as Ex. xxxii, 22, 'thou knowest this people that *בְּ* *לָךְ לָךְ*, *they are evil*,' lit. that they are in evil; Hos. xiii, 9, *בְּ* *לָךְ לָךְ*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. xxix, 4; Prov. iii, 26; Is. xxvi, 4; xlv, 14, *בְּ* *לָךְ לָךְ*, *only thou [art] God*, or, *only in thee [is] God*; Job xviii, 8; Ezra iii, 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialis*.

Note. The name of *Beth essentialis* is also extended to *לְ*, used in cases like the following; as Ps. cxviii, 7, *לְ* *לָךְ לָךְ*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. liv, 6; xcix, 6; Job xxiv, 13; Judg. xi, 35.

(b) *לְ*; as Deut. xv, 7, 'a poor man *לְ* *לָךְ לָךְ*, *one of thy brethren*,' lit. of one of thy brethren; Lev. iv, 2; v, 13; Ezek. xviii, 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. I. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition

or state of feeling; e. g. Gen. xxxi, 36, *וַיִּחַר לוֹ* *it was hot to him*, viz. *אֵף* *anger*, i. e. his anger burned; Gen. xxxiv, 7; comp. Gen. xxx, 2; Ex. iv, 14, etc., where *אֵף* is expressed. So 1 Sam. xxiv, 11, *וַיִּתְחַם עָלָיָהּ*, *and it pitied thee*, i. e. mine eye (*עֵינִי*) pitied; comp. Gen. xlv, 20; Deut. vii, 16, etc., where *עֵינִי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted; viz. such as *וַיְהִי*, *וַיִּהְיֶה*, etc.; e. g. Prov. x, 24, *הַדֶּשֶׁה יִתֵּן* *the desire of the righteous he will grant*, i. e. Jehovah will grant; xii, 12; xiii, 21; xxi, 13; Job iii, 20; Ecc. ix, 9; Ps. x, 4, comp. ver. 13, and see below in § 555.

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. *וַיִּלְדָּהּ* *she bore*, i. e. children; *וַיִּסְרֹף* *he concluded*, i. e. *בְּרִית* *an agreement*; *וַיִּפְתַּח* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֹהֶל* *the tent*; *וַיִּשָּׂא* *he lifted up*, i. e. *קוֹל* *the voice*; *וַיַּעֲרֹךְ* *he arranged*, i. e. *מִלִּים* *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. i, 15, *עֵינֵיךָ יְיָ יְיָ* *thine eyes [are the eyes] of doves*; Ps. xviii, 34; xlviii, 7; lv, 7; Is. lii, 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. *וְאַלְף פָּסָף* *a thousand [shekels] of silver*; *עֶשְׂרֵה זָהָב* *ten [shekels] of gold*; *שֵׁשׁ שְׁעָרִים* *six [ephahs] of barley*; *שְׁתֵּי לָחֶם* *two [loaves] of bread*; comp. § 463.

Note. In expressing the day of the month, the word *יום* *day* is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. vi, 19, *לְהַחְיֵיהֶם* *to preserve [them] alive*, etc., instead of *לְהַחְיֵיהֶם*; Ex. xv, 2, 'Jehovah is my strength, *וְזִמְרָתִי*, and [my] song,' for *וְזִמְרָתִי*; Ps. xl, 10, 11; lxvi, 6, etc. (c) In the Acc. after verbs; as Ex. ii 25, 'and God *וַיִּדַּע* observed them,' for *וַיִּדַּעֵם*; Ps. cxxxvii, 5, 'let my right hand *וַיִּשְׁכַּח* forget [me];' cxxxix, 1; xvii, 11; Gen. ix, 22, etc.

§ 553. The relative pronoun **אֲשֶׁר** is often omitted in various constructions; viz.

(a) In the Nom. ; as Gen. xv, 13, 'in a land לְאֶרֶץ זָרָה, [which] is not theirs ;' Is. xl, 20 ; li, 2 ; liv, 1 ; lv, 5 ; lxi, 10, etc. (b) In the Gen. after a noun in the const. state ; as Ex. iv, 13, 'send תִּשְׁלַח בְּיַד אִשְׂרָאֵל by the hand [of him whom] thou wilt send.' See § 433. (c) In the Acc. ; Prov. ix, 5, 'as wine [which] מִסְכָּהִי I have mingled ;' Gen. iii, 13, מַדּוּעַ אַתָּה עֹשֶׂת, what is this [which] thou hast done ?

(d) When used to qualify pronouns, adverbs, etc. (§ 478.); as Ex. xviii, 20, 'the way **בְּדֶרֶךְ** [in which] *they go*;' Job iii, 3, 'perish the day **בְּיֹמִי** [in which] *I was born*;' Ps. xxxii, 2; Is. i, 30; xxiii, 7, etc.; Ecc. i, 5, **מִזֶּה** [whence] *he arose*. (e) Sometimes even the pronoun, which **אֲשֶׁר** would qualify, is also omitted; as Is. xxix, 1, 'the city **בְּיָמֵי** [in which] *David dwelt*;' Ps. iv, 8, 'more than in the time **בְּיָמֵינוּ** [in which] *their corn and new wine increase*,' etc. Comp. § 478. Note.

(f) **אֲשֶׁר**, in the sense of *that which, he who, those who*, etc. is often omitted; e.g. Job xxiv, 19, 'Sheol takes away **הַצֹּדִים** [those who] *have sinned*;' Ps. xii, 6, 'I will place in safety **לִי יְהִי** [him whom] *one puff's at*, i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. xv, 12, **לִי אֶל הַכִּינֹרִית** *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of **אֵת** is much more common in poetry than in prose. In prose, it is generally inserted after a definite noun, and omitted after an indefinite one, as in Arabic. (De Sacy, *Gramm. Arabe* II. § 363.)

§ 554. III. OF VERBS. The verb of existence (הָיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. iii, 11, בְּרֵעִירֹם אָנֹכִי, *for naked [am] I*; iv, 13, גְּדוֹל עֲוֹנִי, *great [is] my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb **אמר** (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. viii, 4, 'when I behold the heavens, אֲמַר אֲנִי *I exclaim*, Lord, what is man!' x, 4, 'the wicked in his pride אָמַר *has said*, בְּלֹא-יִדְרֹשׁ [Jehovah] *will not punish*;' comp. ver. I3, where the ellipsis is supplied; Ps. lii, 8, 9; lix, 8; Job viii, 18; Ecc. viii, 2, אֲנִי, i. e. אֲמַר אֲנִי.

§ 556. When a finite verb would be preceded by an

Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job xxxix, 24; Is. lxvi, 6; Ps. iii, 9; iv, 3; vi, 4; vii, 9; Jer. xi, 15; 2 Sam. xxiii, 17; comp. 1 Chr. xi, 19; 1 K. xi, 25; 2 K. vi, 33; Hos. viii, 1; Prov. vi, 26.

§ 557. IV. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. xxvii, 24, $\text{אָרְתָּהּ זָכוֹר בְּנִי}$, *art thou my very son*, for הֲאָרְתָּהּ ; iii, 1, הֲיִי אִתָּךְ , *is it so then that*, for הֲיִי אִתָּךְ ; 1 Sam. xvi, 4; xxx, 8; 2 Sam. ix, 6; xviii, 29; Job xl, 25. Such ellipsis often takes place in a *negative* interrogation, before לֹא ; as Jon. iv, 11, וְלֹא אֶחָדִים , *and should not I spare Nineveh?* instead of הֲלֹא ; Lam. i, 12; iii, 36; Ex. viii, 22; 2 K. v, 26; Job xiv, 16, וְלֹא תִשְׁמַר , *and wilt thou not keep watch* over my sins? So also before אֵל , 1 Sam. xxvii, 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. ii, 3, 'speak not proudly, וְלֹא עֲדִיף , *let [not] any rash thing proceed* from your mouth;' Ps. ix, 19, 'for he will not always forget the poor, the expectation of the afflicted תִּהְיֶה אֲבָדָה , *shall [not] always perish*;' Ps. lxxv, 6; Job xxviii, 17; xxx, 20; Is. xxiii, 4; xxxviii, 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc. E. g. Ps. xlv, 19, 'our heart has not turned back from thee, $\text{וְלֹא שָׁבַח אֶת־רַגְלֵינוּ}$, *NOR our steps declined*;' Is. xli, 28, $\text{וְלֹא שָׁבַח אֶת־רַגְלֵינוּ}$, *NOR did any answer*, or, *BUT none gave answer*; Job iii, 10; Is. xxviii, 27; Deut. xxxiii, 6.

§ 559. V. OF PREPOSITIONS. The prepositions בְּ , לְ , etc. are not unfrequently omitted, where the sense requires them.

(a) The prefix בְּ ; as Ps. lxvi, 17, $\text{וְאָלַי פִּי־קָרָאֲתִי}$, *I cried to him [with] my mouth*, for בְּפִי ; xii, 13; xvii, 10, 13, 14; lx, 7, 'help me בְּיָמִינִי [with] thy right hand'; cviii, 7; cix, 2, etc. Note, also, that the prefix בְּ , used as a conjunction, usually excludes בְּ ; as Amos ix, 11, בְּיָמֵינוּ , *as [in] the days of old*, for בְּיָמֵינוּ . (b) The prefix לְ ; as

Prov. xxvii, 7, נַפֶּשׁ רָעָבָה, [to] *the hungry soul*, for לִנְפֶשׁ; xiii, 18; xiv, 22; Jer. ix, 2. (c) The preposition מִן; Ecc. ii, 24, 'nothing is better for a man מִשֵּׂאֵיכֶל [than] *that he should eat*,' for מִשֵּׂאֵיכֶל.

§ 560. VI. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a *sentence* to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. xi, 2, 'does pride come, וְגִבּוֹא then *cometh shame* ; Gen. xlv, 4; Ex. iii, 18; xvi, 21; xvii, 6; Ps. cxlviii, 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(a) The copulative Vav; as Gen. xxxi, 2, תְּמוּל שְׁלֹשׁוֹם *yesterday* [and] *the day before*; Judg. xix, 2, יָמִים אַרְבָּעָה חֹדָשִׁים, *a year* [and] *four months*; Hab. iii, 11, שֶׁמֶשׁ וְיָרֵחַ, *sun* [and] *moon*; Nah. iii, 1; Is. lxiii, 11; Ex. xv, 9; Judg. v, 27; Ps. x, 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, *or*; as 2 K. ix, 32, שְׁלֹשָׁה שְׁנִיִּים [or] *three eunuchs*; 1 Sam. xx, 12; Is. xvii, 6. (c) The sign of comparison וְ, כַּאֲשֶׁר, *as*; Is. xxi, 8, וַיִּקְרָא אֶרְיָה *he will roar* [as] *a lion*; Ps. xi, 1, נָדִיד חֲרָבֶיךָ צְפוּר, *fly to your mountain* [as] *a bird*; Is. li, 12, 'who shall be made חֲצִיר [as] *grass* ; Job xxiv, 5; Ps. xl, 8; Nah. iii, 12, 13. Especially when the second member of a sentence has וְ *so*, the first member often omits וְ; as Is. lv, 9, 'for [as] the heavens are higher than the earth, וְ *so* are his ways,' etc., Ps. xlviii, 6; Job vii, 9; Judg. v, 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. ix, 21, 'the nations shall know אֲנִיִּשׁ הָאֱמֹת, [that] *they are mere men* ;' l, 21; lxxi, 8; Job xix, 25; Lam. i, 21.

§ 562. VII. ELLIPSIS IN POETIC PARALLELISM. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; as Ps. xxiv, 1, לִיְהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. xxii, 6, אֲנִכִּי 'I am a worm and no man, [I am] the scorn of men;' so אֲתִיר, in ver. 10. (c) A verb; as

* In technical language, that part of the sentence, which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica*, or *asyndic construction*, i. e. without the σύνδεσμος or conjunction.

Ps. xxii, 3, 'O my God, אֶתְקַרַּן *I call* all the day, . . . and all the night [*do I call*];' xiii, 3, עַד אֲנָהּ אֶשְׁכַּח, '*how long shall I have anxiety* in my soul, [*how long shall I have*] sorrow in my heart?' Is. xlix, 7, 'kings יִרְאוּ *shall behold* and rise up, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. x, 5, לָמָּה, '*why*, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' xiii, 3; xxii, 2, etc. For the omission of לֵא, see § 558. (e) A preposition; as Job xii, 12, בִּישֵׁי אִישׁ, '*with the aged* is wisdom, וְאִתּוֹ and [*with*] length of days understanding;' xv, 3; Is. xxviii, 7; xlv, 28, 'saying to Jerusalem—וְהָיָה and [*to*] the temple,' for וְהָיָה; xxviii, 6; Job xxxiv, 10; Gen. xlix, 25, מֵאֵל, '*from the God* of thy father—שֶׁנִּתְּנָה and [*from*] the Almighty,' for מֵאֵל; Ps. xxii, 2, 'why art thou distant דָּבָר [*from*] the words of my cry,' for מִדְּבָר; Job xxx, 5; Is. xlviii, 9; xlix, 7; lxi, 7.

In the first member; e. g. Is. xlviii, 11, 'for how shall [*my glory*] be profaned, for I will not give פָּבֹד, *my glory* to another?' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. lx, 2, וַיִּשָּׁב, בְּחִצּוֹתָיו, *when he strove—and returned*; Gen. xxxix, 18, כִּשְׂרִימִי קוֹלִי וַיִּתְקַרֶּן, *when I raised my voice and cried*; Is. xviii, 5; xxx, 12; xlix, 5 Qeri; Amos i, 11; ii, 4; Gen. xxvii, 45; Job xxviii, 25; xxix, 6; xxxviii, 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. xix, 26, מִשְׁדָּרֵב יִבְרִיחַ אָם, *he who abuses his father, [and] chases away his mother*; ii, 14; Is. v, 11; xlviii, 1; lvii, 3; Gen. xxvii, 33; Ps. xv, 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versâ*. E. g. Is. i, 29, 'for **THEY** shall be ashamed of the groves, which **YE** have loved;' Gen. xlix, 4, 'THOU wentest up to thy father's bed—**HE** went up to my couch;' Mic. vii, 18; Mal. ii, 15.

(b) A transition from the *first* person to the *third*. E. g. Is. xlii, 24; xliv, 24, 25, 'I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versâ*; as Prov. viii, 17 (Kethib) 'I love אֶת־הַבָּיִת, HER lovers,' i. e. those who love me; Mic. i, 2, 'hear ye people, כֻּלָּם all of them,' i. e. all of you; Job xviii, 4; Is. xxii, 16, etc.

CONSTRUCTIO PRÆGNANS.

§ 566. The name of *constructio prægnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. xxii, 22, שְׁמַע רַגְלֵי מִזְבְּחִי וְרַגְלֵי עִירִי, hear [and deliver] me from the horns of the wild bulls, comp. ver. 13; Ps. lxxiv, 7, לְאַרְצָא חֲלָלִי, to the earth have they [cast down and] defiled thy dwelling; 1 Sam. x, 9, וַיַּחַדֵּשׁ לֵב אֱלֹהִים לְבָרְכָהוּ, and God changed [his heart and gave] to him another heart; 1 Chr. xii, 17, לְרַמּוֹתַי לִצְרִי, but if to deceive [and betray] me to my enemies; Ps. cxviii, 5; Is. xxxviii, 17; Jos. iv, 18; 2 Sam. xviii, 19; Hos. i, 2, etc.

ZEUGMA.

§ 567. The name *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only *one* of the subjects; e. g. Job iv, 10, 'the voice of the lion, and the teeth of the young lions, are broken out,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. xlvii, 19, 'wherefore should we die, we and our land,' i. e. we die, and our land [become desolate]; Is. lv, 3; Hos. i, 2; Jer. xv, 8; Est. iv, 1.

§ 558. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* such connection cannot be admitted; e. g. Ps. lxv, 9, 'thou makest מַרְצָאֵי, the outgoings of the morning and the evening to rejoice,' where *outgoings* cannot be predicated of evening; Gen. ii, 1, 'the heavens, and the earth, and all הַבָּרָאָה the host of them,' i. e. the host of the heavens, viz. the stars. Compare Neh. ix, 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other, § 443:

E. g. Gen. i, 14, 'and they shall be for signs, וְלַמִּצְדִּים *and for seasons*,' i. e. they shall be for signs of seasons, etc. iii, 16, *I will multiply thy sorrow and thy conception*, i. e. I will multiply the pains of thy conception; Job. x, 17, *misfortunes and a host*, i. e. a host of misfortunes; iv, 16, *stillness and a voice*, i. e. a low voice, comp. 1 Kings xix, 12; 2 Chr. xvi, 14; Jer. xxix, 11. The origin of the word is, ἐν διὰ δυοῖν.

PARONOMASIA.

§ 570. The name *Paronomasia* is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favourite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. i, 2, תָּוֹרִי וְבוֹרִי, *desolate and empty*; iv, 12, נָעַד וְנָדָה, *a fugitive and a vagabond*; xviii, 27, עָפָר וְאֵשׁ, *dust and ashes*; Job xxx, 19; Is. xxviii, 10, 13, צִוְּ לָהֶם הֵן לְהֵן וְצִוְּ לָהֶם הֵן לְהֵן, *law here and law there, precept here and precept there*; xxiv, 17, פֶּחַד וְפִחַד וְפִחַד, *terror and a snare and a sling*; Ps. xviii, 8; Lam. iii, 47; Jer. xlviii, 43; Is. xxiv, 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. viii, 2, שָׁמַח הָעֵמָל the stalk yields no מֶמֶל meal; Is. v, 7, 'and he looked לְמִשְׁפָּט for equity, and lo מִשְׁפָּח shedding of blood, for צְדָקָה righteousness, and lo צִעֲקָה the cry of the oppressed;' vii, 9, 'if לֹא ye will not believe, then לֹא ye shall not be established;'

* Besides the name *παρωνομασία* the Greek rhetoricians also called this figure *παρήχησις* and *παρωνυμία*; and the Latins *agnominatio*.

lxi, 3, 'he shall appoint *תָּתִיר אֶפֶר*, *beauty instead of ashes*;' Ps. xl, 4; lii, 8; lxviii, 3; Zech. ix, 5; Gen. xlii, 35; Amos v, 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. xliii, 11, *מוֹעֲזָיו וּמִוִּבְחָיו*, where *מוֹבָח* stands for *מִוִּבָּח*; Ps. xxxii, 1, *נִשְׁוִי-קִשְׁעַ פְּסִיחֵי-חֲטָאָה*, where *נִשְׁוִי* stands for *נִשְׁוִיחָה*. See Mic. i, 8; Ezek. vii, 11; Amos v, 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel i, 15, 'it shall come *בְּשֹׁד מְשֻׁדִּי*, *as destruction from the Almighty*;' Jer. li, 2, 'I will send against Babylon *בָּרִים* *barbarians*, *וְיִזְרֹקוּ* *and they shall scatter her*;' Is. xxxii, 7, *בְּלִי בָלִי*, 'the armour of the crafty is evil;' Ezek. vii, 6, *הֵנָּה הֵנָּה חֲקִיץ אֵלֶיךָ*, 'the end is come, come is the end, it is waked up against thee;' Is. i, 23, *סֻרְרִים סֻרְרִים*, 'thy princes are revolters, comp. Hos. ix, 15; Is. lviii, 6; Amos viii, 2.

(e) By repeating the same word in a different signification; as Ecc. vii, 6, 'like the noise [*crackling*] *הַשִּׁירִים* *of thorns* under *הַפֶּתִיחַ* *a pot*;' Judg. x, 4, 'Jair had thirty sons, and they rode upon thirty *עֲיִרִים*, *asses' colts*, and had thirty *עֲיָרִים*, *cities*;' xv, 16, 'with the jaw bone *הַחֲמוֹר* *of an ass*, have I slain *הַמִּוִּרְתָּיִם* *one heap two heaps*;' 1 Sam. i, 24, 'and *הַנֶּעֱרַר הַנֶּעֱרַר* *the lad was yet a lad*;' Jer. i, 11, 12, 'what seest thou, Jeremiah? Ans. A rod *שֶׁקֶד* *of the almond tree*. Then God said, Well, for *שֶׁקֶד*, *I watch over*,' etc.

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. i, 10, *בְּכוֹ אֵל תִּבְכֵּי*, in *Acco weep not*, *בֵּית לֵעֶפְרָח* in *Beth Leaphra*, roll thyself *עָפָר* *in the dust*; i, 14, 'the houses *אֲכִזִּיב* *of Achzib* *לֹא-אֲכִזְּבִי* *are liars*;' Zeph. ii, 4, *עֲזָבָה עֲזָבָה*, *Gaza is forsaken*;' Gen. ix, 27, 'God *גָּדַל לִיפְתָּה* *will enlarge Japhet*;' xlix, 8, *יִחֲזִקְהָ*, 'O *Judah*, thy brethren *יִירְדוּ* *shall praise thee*;' xlix, 16, *דָּן דָּן*, *Dan shall judge*; xlix, 19, *גָּד גָּדַד גָּדַד*, *Gad, a host shall press upon him*; Ruth i, 20; Neh. ix, 24; Num. xviii, 2; Is. xxi, 2; Jer. vi, 1; xlviii, 2; Ezek. xxv, 16; Hos. ii, 25; Amos v, 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. viii, 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς* *let the dead bury their own dead*; see above in e. In Latin are found *capitur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24.) *quod nunquam hujusmodi EVERRICULUM in provincia ulla fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS
OF
VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Præt.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1.	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3. (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1.	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכֹב (נִקְטֹל)	הִקְטִיל	קָטַל
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטָל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטָל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטָל	תִּקְטַל
	2 f.	תִּקְטָלִי	תִּרְכָּבִי	תִּקְטָלִי	תִּקְטָלִי
	1.	אֶקְטַל	אֶרְכַּב	אֶקְטָל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטָלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטָלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטָלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטָלְנָה	תִּקְטַלְנָה
	1.	נִקְטַל	נִרְכַּב	נִקְטָל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטִיל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטִילִי	קָטְלִי
	2 m. (plur.)	קָטַלוּ	רָכְבוּ	הִקְטִילוּ	קָטַלוּ
	2 f.	קָטְלֶנָה	רָכְבֶּנָה	הִקְטִילֶנָה	קָטְלֶנָה
Partc. act.		קוֹטֵל	רוֹכֵב		מִקְטֵל
	pass.	קָטוּל	רָכֹב	נִקְטָל	

Pual.	Hiphil.	Hophal.	Hithpael.
קָטַל (קָטַל)	הִקְטִיל	הִקְטַל (הִקְטַל)	הִתְקַטַּל (הִתְקַטַּל)
קָטַלְהָ etc.	הִקְטִילָהּ	הִקְטַלְהָ etc.	הִתְקַטַּלְהָ etc.
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלְוּ	הִקְטַלְוּ	הִקְטַלְוּ	הִתְקַטַּלְוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַל	הִקְטִיל	הִקְטַל	
יִקְטַל (יִקְטַל)	יִקְטִיל	יִקְטַל (יִקְטַל)	יִתְקַטַּל (יִתְקַטַּל)
יִקְטַלְהָ etc.	יִקְטִילָהּ	יִקְטַלְהָ etc.	יִתְקַטַּלְהָ etc.
יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִתְקַטַּלְתִּי
יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִתְקַטַּלְוּ
יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִתְקַטַּלְתֶּם
יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִקְטַלְתֶּן	יִתְקַטַּלְתֶּן
יִקְטַלְנוּ	יִקְטַלְנוּ	יִקְטַלְנוּ	יִתְקַטַּלְנוּ
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
יִקְטַל			
הִקְטַל		הִתְקַטַּל (הִתְקַטַּל)	
הִקְטִיל		הִתְקַטַּלְתִּי etc.	
הִקְטִילְוּ		הִתְקַטַּלְוּ	
הִקְטִילְתֶּן		הִתְקַטַּלְתֶּן	
מִקְטִיל		מִתְקַטַּל	
מִקְטַל (מִקְטַל)		מִקְטַל (מִקְטַל)	

		Kal.	Kal.	Kal.	Kal.
Præt.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָנַד
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָנְדָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלְדָתְּ)	יָנַדְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלְדַתְּ)	יָנַדְתְּ
	1.	שָׁפַלְתִּי	שָׁאֲלַתִּי	יָלַדְתִּי (יָלְדֹתִי)	יָנַדְתִּי
	3. (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָנְדוּ
	2 m.	שָׁפַלְתָּם	שָׁאֲלַתְּם	יָלַדְתֶּם	יָנַדְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָנַדְתֶּן
	1.	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָנַדְנוּ
Inf.	abs.	שָׁפֹל	שָׁאֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפֹּל	יִשְׁאֵל		
	3 f.	תִּשְׁפֹּל	תִּשְׁאֵל		
	2 m.	תִּשְׁפֹּל	תִּשְׁאֵל		
	2 f.	תִּשְׁפֹּלִי	תִּשְׁאֵלִי		
	1.	אֶשְׁפֹּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפֹּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפֹּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפֹּלְנָה	תִּשְׁאֲלֶנָּה		
	1.	נִשְׁפֹּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְלוּ	שָׁאֲלוּ		
	2 f.	שָׁפְלֶנָּה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שׂוֹאֵל		
	pass.		שׂוֹאֵל		

	Kal.	Niphal.	Hiphil.	Hophal.
Præt.	עָמַד	נָעַמַד	הָעָמִיד	הָעָמַד
	עָמְדָה	נָעַמְדָה	הָעָמִידָה	הָעָמְדָה
	עָמְדָת	נָעַמְדָת	הָעָמִידָת	הָעָמְדָת
	עָמְדָת	נָעַמְדָת	הָעָמִידָת	הָעָמְדָת
	עָמְדָתִי	נָעַמְדָתִי	הָעָמִידָתִי	הָעָמְדָתִי
Plur.	עָמְדוּ	נָעַמְדוּ	הָעָמִידוּ	הָעָמְדוּ
	עָמְדָתֶם	נָעַמְדָתֶם	הָעָמִידָתֶם	הָעָמְדָתֶם
	עָמְדָתוּ	נָעַמְדָתוּ	הָעָמִידָתוּ	הָעָמְדָתוּ
	עָמְדָנוּ	נָעַמְדָנוּ	הָעָמִידָנוּ	הָעָמְדָנוּ
Inf. abs.	עָמֹד	נָעֻמֹד	הָעָמִיד	
const.	עָמֹד	הָעָמֹד	הָעָמִיד	הָעָמֹד
Fut.	יַעֲמֹד	יַעֲמֹד	יַעֲמִיד	יַעֲמֹד
	תַּחֲזֹק	תַּחֲזֹק	תַּעֲמִיד	תַּעֲמֹד
	תַּעֲמֹד	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד
	תַּעֲמֹד	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד
	תַּעֲמֹדִי	תַּעֲמֹדִי	תַּעֲמִידִי	תַּעֲמֹדִי
	אֶעֱמֹד	אֶעֱמֹד	אֶעֱמִיד	אֶעֱמֹד
Plur.	יַעֲמְדוּ	יַעֲמְדוּ	יַעֲמִידוּ	יַעֲמְדוּ
	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה
	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמִידוּ	תַּעֲמֹדוּ
	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה
	נַעֲמֹד	נַעֲמֹד	נַעֲמִיד	נַעֲמֹד
Fut. apoc.			יַעֲמִיד	
Imp.	עָמַד	חָזַק	הָעָמַד	הָעָמַד
	עָמְדִי	חָזְקִי	הָעָמְדִי	הָעָמְדִי
Plur.	עָמְדוּ	חָזְקוּ	הָעָמְדוּ	הָעָמְדוּ
	עָמְדָנָה	חָזְקָנָה	הָעָמְדָנָה	הָעָמְדָנָה
Part. act.	עֹמֵד		מַעֲמִיד	
pass.	עָמֹד		נָעֻמֵּד	מַעֲמֹד

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Præt.	חָדַל (חָדַל)	חָגַר	נָהַפֵּךְ	הִהַפֵּךְ	הִחְסִיר
3 f.	חָדְלָה	חָגְרָה	נָהַפְכָה	הִהַפְכָה	הִחְסִירָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1.	חָדַלְתִּי				
3 (plur.)	חָדְלוּ		נָהַפְכוּ	הִהַפְכוּ	הִחְסִירוּ
2 m.	חָדַלְתָּם		etc.		
2 f.	חָדַלְתֶּן				
1.	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָגוּר			הִחְסִיר
const.	חָדַל	חָגַר	הִהַפֵּךְ	הִהַפֵּךְ	הִחְסִיר
Fut. 3 m.	יִחְדֹּל	יִחְגֹּר	יִהַפֵּךְ	יִהַפֵּךְ	יִחְסִיר
3 f.	תִּחְדֹּל	תִּחְגֹּר	תִּהַפֵּךְ	תִּהַפֵּךְ	תִּחְסִיר
2 m.	תִּחְדֹּל	תִּחְגֹּר	etc.	etc.	etc.
2 f.	תִּחְדְּלִי	תִּחְגְּרִי			
1.	אֶחְדֹּל	אֶחְגֹּר			
3 m. (plur.)	יִחְדְּלוּ	יִחְגְּרוּ			
3 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
2 m.	תִּחְדְּלוּ	תִּחְגְּרוּ			
2 f.	תִּחְדְּלֶנָּה	תִּחְגְּרֶנָּה			
1.	נִחְדֹּל	נִחְגֹּר			
Imp. 2 m.	חָדַל	חָגַר	הִהַפֵּךְ		הִחְסִיר
2 f.	חָדְלִי	חָגְרִי	הִהַפְכִי		etc.
2 m. (plur.)	חָדְלוּ	חָגְרוּ	הִהַפְכוּ		
2 f.	חָדְלֶנָּה	חָגְרֶנָּה	הִהַפְכֶנָּה		
Part. act.	חָדֵל	חֹגֵר			מְחִסֵּר
pass.			נֶהַפֵּךְ	מְהַפֵּךְ	

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק	בִּרַּךְ (נִחַג)	בִּרַּךְ (רִחַץ)	הִתְבָּרַךְ
זָעָקָה	נִזְעָקָה	בִּרְכָּה etc.	בִּרְכָּה etc.	הִתְבָּרְכָה
זָעָקְתָּ	נִזְעָקְתָּ	בִּרְכָּתָּ	בִּרְכָּתָּ	הִתְבָּרְכָתָּ
זָעָקְתָּ	נִזְעָקְתָּ	בִּרְכָּתָּ	בִּרְכָּתָּ	הִתְבָּרְכָתָּ
זָעָקְתִּי	נִזְעָקְתִּי	בִּרְכָּתִּי	בִּרְכָּתִּי	הִתְבָּרְכָתִּי
זָעָקוּ	נִזְעָקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעָקְתֶּם	נִזְעָקְתֶּם	בִּרְכֶּתֶם	בִּרְכֶּתֶם	הִתְבָּרְכֶּתֶם
זָעָקְתֶּן	נִזְעָקְתֶּן	בִּרְכֶּתֶן	בִּרְכֶּתֶן	הִתְבָּרְכֶּתֶן
זָעָקְנוּ	נִזְעָקְנוּ	בִּרְכָּנוּ	בִּרְכָּנוּ	הִתְבָּרְכָנוּ

זָעַק	זָעַק	זָעַק	זָעַק	זָעַק	זָעַק
זָעָקָה	זָעָקָה	זָעָקָה	זָעָקָה	זָעָקָה	זָעָקָה
זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ
זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ
זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי
זָעָקוּ	זָעָקוּ	זָעָקוּ	זָעָקוּ	זָעָקוּ	זָעָקוּ
זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם
זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן
זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ

זָעַק	זָעַק	זָעַק	זָעַק	זָעַק	זָעַק
זָעָקָה	זָעָקָה	זָעָקָה	זָעָקָה	זָעָקָה	זָעָקָה
זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ
זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ	זָעָקְתָּ
זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי	זָעָקְתִּי
זָעָקוּ	זָעָקוּ	זָעָקוּ	זָעָקוּ	זָעָקוּ	זָעָקוּ
זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם	זָעָקְתֶּם
זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן	זָעָקְתֶּן
זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ	זָעָקְנוּ

זָעַק מְבָרַךְ (מִנְחַג)

זָעָקָה נִזְעָקָה

מְבָרַךְ
c c

		Kal.	Niphal.	Piel.
Præt.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע) שָׁמַע
	3 f.	שָׁמְעָה	נִשְׁמְעָה	etc. שָׁמְעָה
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3. (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שִׁמְעֵ		
	const.	שִׁמַּע	הִשְׁמַע	שִׁמַּע
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע) יִשְׁמַע
	3 f.	תִּשְׁמַע	תִּשְׁמַע	etc. תִּשְׁמַע
	2 m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
	2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
	1.	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שִׁמַּע	הִשְׁמַע	(שִׁמַּע) שִׁמַּע
	2 f.	שִׁמְעִי	הִשְׁמְעִי	etc. שִׁמְעִי
	2 m. (plur.)	שִׁמְעוּ	הִשְׁמְעוּ	שִׁמְעוּ
	2 f.	שִׁמַּעְנָה	הִשְׁמַעְנָה	שִׁמַּעְנָה
Part.	act.	(שִׁמַּע) שִׁמַּע		(מִשְׁמַע) מִשְׁמַע
	pass.	שִׁמְעֵ	נִשְׁמַע	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ (הִשְׁתַּמַּע)
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמְעָה	הִשְׁתַּמְּעָה etc.
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמְעַת	הִשְׁמִיעַת	הִשְׁמְעַת	הִשְׁתַּמְּעַת
שָׁמַעְתִּי	הִשְׁמִיעֵתִי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמַעוּ	הִשְׁתַּמְּעוּ
שָׁמַעְתֶּם	הִשְׁמִיעֶתֶם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמְעוּן	הִשְׁמִיעוּן	הִשְׁמַעוּן	הִשְׁתַּמְּעוּן
שָׁמַעְנוּ	הִשְׁמִיעֵנוּ	הִשְׁמַעְנוּ	הִשְׁתַּמַּעְנוּ

שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמֵּעַ (יִשְׁתַּמַּע)
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמֵּעַ etc.
תִּשְׁמְעָה	תִּשְׁמִיעָה	תִּשְׁמְעָה	תִּשְׁתַּמְּעָה
תִּשְׁמַעַת	תִּשְׁמִיעַת	תִּשְׁמַעַת	תִּשְׁתַּמַּעַת
תִּשְׁמְעַת	תִּשְׁמִיעַת	תִּשְׁמְעַת	תִּשְׁתַּמְּעַת
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמֵּעַ
יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמְעוּ	יִשְׁתַּמְּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמְעוּ	תִּשְׁמִיעוּ	תִּשְׁמְעוּ	תִּשְׁתַּמְּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמֵּעַ

יִשְׁמַע			
	הִשְׁמִיעַ	(הִשְׁתַּמֵּעַ)	הִשְׁתַּמֵּעַ
	הִשְׁמִיעֵי	etc.	הִשְׁתַּמְּעֵי
	הִשְׁמִיעוּ		הִשְׁתַּמְּעוּ
	הִשְׁמִיעְנָה		הִשְׁתַּמַּעְנָה
	הִשְׁמִיעַ	(הִשְׁתַּמֵּעַ)	הִשְׁתַּמֵּעַ
מִשְׁמַע			

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præt.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הִאָּכַל	הִאָּכַל
	3 f.	(regular)	(regular.)	(as פִּא Gutt.)	(as פִּא Gutt.)	as פִּא Gutt.
Inf.	abs.	אָכּוּל	אָמוּר			
	const.	אָכַל	אָמַר	הִאָּכַל	הִאָּכַל	הִאָּכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יִאָּכַל	יִאָּכַל	יִאָּכַל
	3 f.	תֹּאכַל	תֹּאמַר	תִּאָּכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תִּאָּכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תִּאָּכְלִי		
	1.	אֶכַּל	אֶמַּר	אֶאָכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יִאָּכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָּכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תִּאָּכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָּכְלֶנָּה		
	1.	נֹאכַל	נֹאמַר	נִאָּכַל		
Fut. apoc.					הִאָּכַל	
Imp.	2 m. (sing.)	אָכַל	אָמַר	הִאָּכַל	הִאָּכַל	
	2 f.	אָכְלִי	אָמְרִי		etc.	
	2 m. (plur.)	אָכְלוּ	אָמְרוּ			
	2 f.	אָכְלֶנָּה	אָמְרֶנָּה			
Part. act.		אֹכֵל			מֹאכֵל	
	pass.	אֹכּוּל		נֹאכַל		מֹאכַל

The *derivative* conjugations of verbs פִּא are declined in the same manner as those of פִּא Guttural; א being treated (out of Kal) as a Guttural, and not as a Quiescent; see Niphal, etc. in the Paradigm. In like manner, Piel מִאָּכַל, Pual מִאָּכַל, Hithp. הִתְאָכַל; compare verbs פִּא Guttural, עָמַד and דָּוָק, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præst.	יָשַׁב	יָרַשׁ	נָשַׁב	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נֹשֶׁבָּה	הוֹשִׁיבָּה	הוֹשַׁבָּה
2 m.			נֹשֶׁבֶת	הוֹשִׁיבֶת	הוֹשַׁבֶת
2 f.			נֹשֶׁבֶת	הוֹשִׁיבֶת	הוֹשַׁבֶת
1.			נֹשֶׁבְתִי	הוֹשִׁיבְתִי	הוֹשַׁבְתִי
Plur. 3.			נֹשְׁבִי	הוֹשִׁיבִי	הוֹשַׁבִי
2 m.			נֹשְׁבֶתֶם	הוֹשִׁיבֶתֶם	הוֹשַׁבֶתֶם
2 f.			נֹשְׁבֶתֶן	הוֹשִׁיבֶתֶן	הוֹשַׁבֶתֶן
1.			נֹשְׁבֵנוּ	הוֹשִׁיבֵנוּ	הוֹשַׁבֵנוּ
Inf. abs.	יֹשֹׁב	יֹרֵשׁ			
const.	שֹׁבֵת (יֹשֵׁב)	רֶשֶׁת (יֹרֵשׁ)	הֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יֵשֵׁב	יִירָשׁ (יֵרֵשׁ)	יֹשֵׁב	יֹהִיב	יֹהַב
3 f.	תֵּשֵׁב	תִּירָשׁ	תֹּשֵׁב	תוֹשִׁיב	תוֹשַׁב
2 m.	תֵּשֵׁב	תִּירָשׁ	תֹּשֵׁב	תוֹשִׁיב	תוֹשַׁב
2 f.	תֵּשְׁבִי	תִּירָשִׁי	תֹּשְׁבִי	תוֹשִׁיבִי	תוֹשַׁבִי
1.	אֵשֵׁב	אִירָשׁ	אֹשֵׁב	אוֹשִׁיב	אוֹהַב
3 m. (plur.)	יֵשְׁבוּ	יִירָשׁוּ	יֹשְׁבוּ	יֹהִיבוּ	יֹהַבוּ
3 f.	תֵּשְׁבֶנָּה	תִּירָשְׁנָה	תֹּשְׁבֶנָּה	תוֹשִׁיבֶנָּה	תוֹשַׁבֶנָּה
2 m.	תֵּשְׁבוּ	תִּירָשׁוּ	תֹּשְׁבוּ	תוֹשִׁיבוּ	תוֹשַׁבוּ
2 f.	תֵּשְׁבֶנָּה	תִּירָשְׁנָה	תֹּשְׁבֶנָּה	תוֹשִׁיבֶנָּה	תוֹשַׁבֶנָּה
1.	נֵשֵׁב	נִירָשׁ	נֹשֵׁב	נֹהִיב	נֹהַב
Fut. apoc.	יֹהִיב				
Imp. m. (sing.)	שֵׁב	יִרָשׁ (רָשׁ)	הֹשֵׁב	הוֹשִׁב	
f.	שְׁבִי	יִרָשִׁי	הֹשְׁבִי	הוֹשִׁיבִי	
m. (pl.)	שְׁבוּ	יִרָשׁוּ	הֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבֶנָּה	יִרָשְׁנָה	הֹשְׁבֶנָּה	הוֹשִׁיבֶנָּה	
Part. act.	יֹהֵב	יֹרֵשׁ		מֹהִיב	
pass.	יֹשׁוּב	יֹרֵשׁ	נֹשֵׁב		מֹהַב

	Kal.	Hiphil.
Præter. 3 m. (sing.)	יָשַׁב (הִשִּׁיב)	הִשִּׁיב (הִשִּׁיב)
3 f. (regular)	יָשְׁבָה	הִשִּׁיבָה
3 (plur.)	יָשְׁבוּ	הִשִּׁיבוּ
Inf. abs.	יֹשֵׁב	
const.	יֹשֵׁב	הִשִּׁיב
Fut. 3 m.	יִשָּׁב } יִשָּׁב	יִשִּׁיב (יִשִּׁיב)
3 f.	תִּשָּׁב	תִּשִּׁיב
2 m.	תִּשָּׁב	תִּשִּׁיב
2 f.	תִּשָּׁבִי	תִּשִּׁיבִי
1.	אִשָּׁב	אִשִּׁיב
3 m. (plur.)	יִשָּׁבוּ	יִשִּׁיבוּ
3 f.	תִּשָּׁבְנָה	תִּשִּׁיבְנָה
2 m.	תִּשָּׁבוּ	תִּשִּׁיבוּ
2 f.	תִּשָּׁבְנָה	תִּשִּׁיבְנָה
1.	נִשָּׁב	נִשִּׁיב
Fut. apoc.	וַיִּשָּׁב	וַיִּשִּׁיב
Imp. m. (sing.)	יֹשֵׁב	הִשִּׁיב
f.	יֹשְׁבִי	הִשִּׁיבִי
m. (plur.)	יֹשְׁבוּ	הִשִּׁיבוּ
f.	יֹשְׁבָנָה	הִשִּׁיבְנָה
Part. act.	יֹשֵׁב	מִשִּׁיב
pass.	יֹשֻׁב	

Remarks. Niphal, in verbs of this species, does not occur. The Daghesh'd conjugations are regular throughout; e. g. Piel יָשַׁב, Pual יִשָּׁב, Hithpael הִתְיַשֵּׁב. Hophal conforms to the model in Par. VII; e. g. יִשָּׁב, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פ"י, from those of the I. class.

Kal.	Kal.
יָצַק	יָצַק
(regular.)	etc.
יָצוּת	יָצוּק
	יָצַק
יָצַת	יָצַק
תָּצַת	תָּצַק
תָּצַת	תָּצַק
תָּצַתִּי	תָּצַקִּי
אָצַת	אָצַק
יָצָתוּ	יָצָקוּ
תָּצַתְנָה	תָּצַקְנָה
תָּצַתוּ	תָּצַקוּ
תָּצַתְנָה	תָּצַקְנָה
נָצַת	נָצַק
יָצַק	יָצַק
יָצוּת	יָצוּק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַת, Hiph. הִצִּית, Hoph. הִצִּית, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præt. 3 m.		נָפַל	נָבַשׁ	נָבַשׁ	הִנִּישׁ	הִנֵּשׁ
3 f.	(regular)		(regular)	נִבְשָׁה	הִנִּיֶּשֶׁה	הִנֵּשָׁה
2 m.				נִבְשַׁתְּ	הִנִּיֶּשֶׁתְּ	הִנֵּשַׁתְּ
2 f.				נִבְשַׁתְּ	הִנִּיֶּשֶׁתְּ	הִנֵּשַׁתְּ
1.				נִבְשַׁתִּי	הִנִּיֶּשֶׁתִּי	הִנֵּשַׁתִּי
3 m. (plur.)				נִבְשׁוּ	הִנִּיֶּשׁוּ	הִנֵּשׁוּ
2 m.				נִבְשַׁתֶּם	הִנִּיֶּשֶׁתֶם	הִנֵּשַׁתֶּם
2 f.				נִבְשַׁתְּנָה	הִנִּיֶּשֶׁתְנָה	הִנֵּשַׁתְנָה
1.				נִבְשַׁנּוּ	הִנִּיֶּשֶׁנוּ	הִנֵּשַׁנּוּ
Inf.	abs.	נָפֹל	נָבוֹשׁ	הִנָּבֵשׁ	הִנִּישׁ	
	const.	נָפַל	נָבַשׁתְּ		הִנִּישׁ	הִנֵּשׁ
Fut.		יִפֹּל	יִבֹּשׁ	יִנָּבֵשׁ	יִנִּישׁ	יִנֵּשׁ
3 f.		תִּפֹּל	תִּבֹּשׁ	תִּנָּבֵשׁ	תִּנִּישׁ	תִּנֵּשׁ
2 m.		תִּפֹּל	תִּבֹּשׁ	תִּנָּבֵשׁ	תִּנִּישׁ	תִּנֵּשׁ
2 f.		תִּפֹּלִי	תִּבֹּשִׁי	תִּנָּבֵשִׁי	תִּנִּיֶּשִׁי	תִּנֵּשִׁי
1.		אִפֹּל	אִבֹּשׁ	אִנָּבֵשׁ	אִנִּישׁ	אִנֵּשׁ
3 m. (plur.)		יִפְּלוּ	יִבְּשׁוּ	יִנָּבְשׁוּ	יִנִּיֶּשׁוּ	יִנֵּשׁוּ
3 f.		תִּפְּלֶנָּה	תִּבְּשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנִּיֶּשֶׁנָּה	תִּנֵּשֶׁנָּה
2 m.		תִּפְּלוּ	תִּבְּשׁוּ	תִּנָּבְשׁוּ	תִּנִּיֶּשׁוּ	תִּנֵּשׁוּ
2 f.		תִּפְּלֶנָּה	תִּבְּשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנִּיֶּשֶׁנָּה	תִּנֵּשֶׁנָּה
1.		נִפֹּל	נִבֹּשׁ	נִנָּבֵשׁ	נִנִּישׁ	נִנֵּשׁ
Fut. Apoc.					יִבֹּשׁ	
Imp. m.		נָפַל	נָבַשׁ	הִנָּבֵשׁ	הִנִּישׁ	
f. (regular)			נָבִישׁ	הִנָּבִישׁ	הִנִּיֶּשִׁי	
m. (plur.)			נָבִישׁוּ	הִנָּבִישׁוּ	הִנִּיֶּשׁוּ	
f.			נָבִישְׁנָה	הִנָּבִישְׁנָה	הִנִּיֶּשְׁנָה	
Part. act.		נוֹפֵל	נוֹבֵשׁ		מִנִּישׁ	
pass.			נִבְּשׁ	נִבֹּשׁ		מִנֵּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Præter. 3 m.	סָב	סָבַב	נָסַב (נָחַל)	הִסָּב (הִסָּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסָּבָה
2 m.	סָבוֹת	סָבְבֹת	נָסְבוֹת	הִסָּבוֹת
2 f.	סָבוֹת	סָבְבֹת	נָסְבוֹת	הִסָּבוֹת
1.	סָבוֹתִי	סָבְבֹתִי	נָסְבוֹתִי	הִסָּבוֹתִי
3. (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוֹתֶם	סָבְבֶתֶם	נָסְבוֹתֶם	הִסָּבוֹתֶם
2 f.	סָבוֹתֶן	סָבְבֶתֶן	נָסְבוֹתֶן	הִסָּבוֹתֶן
1.	סָבוֹנוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
Inf. abs.	סָבוּב			הִסָּב
const.	סָב (נָל)			הִסָּב (הִחָל)
Fut.	יָסַב	יָסַב	יִקַּל	יָסַב (יָדַס)
3 f.	תָּסַב	תָּסַב	תִּקַּל	תָּסַב
2 m.	תָּסַב	תָּסַב	תִּקַּל	תָּסַב
2 f.	תָּסַבִּי	תָּסַבִּי	תִּקְלִי	תָּסַבִּי
1.	אָסַב	אָסַב	אִקַּל	אָסַב
3 m. (plur.)	יָסְבוּ	יָסְבוּ	יִקְלוּ	יָסְבוּ (יָתְמוּ)
3 f.	תָּסַבְיָה	תָּסַבְיָה	תִּקְלִיָּה	תָּסַבְיָה
2 m.	תָּסַבוּ	תָּסַבוּ	תִּקְלוּ	תָּסַבוּ
2 f.	תָּסַבְיָה	תָּסַבְיָה	תִּקְלִיָּה	תָּסַבְיָה
1.	נָסַב	נָסַב	נִקַּל	נָסַב
Fut. conv.	וְיָסַב			וְיָסַב
Imp. m.	סַב		הִסָּב	הִסָּב
f.	סַבִּי		הִסָּבִי	הִסָּבִי
m.	סַבוּ		הִסָּבוּ (הִרְפוּ)	הִסָּבוּ
f.	סַבְיָה		הִסָּבְיָה	הִסָּבְיָה
Part. act.	סוֹבֵב			מִסָּב
pass.	סוֹבֵב			נָסַב

Hophal.	Poel.	Poal.	Pilpel.	Polpal.
הוֹסֵב (חָשַׁם)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבֶבָה	סוֹבֶבָה	סִבֵּבָה	סִבֵּבָה
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	סִבֵּבֹת	סִבֵּבֹת
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	סִבֵּבֹת	סִבֵּבֹת
הוֹסֵבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי	סִבֵּבֹתִי	סִבֵּבֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבֵּבוּ	סִבֵּבוּ
הוֹסֵבוֹתֶם	סוֹבְבוֹתֶם	סוֹבְבוֹתֶם	סִבֵּבוֹתֶם	סִבֵּבוֹתֶם
הוֹסֵבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם	סִבֵּבוֹתָם	סִבֵּבוֹתָם
הוֹסֵבוֹנוּ	סוֹבְבוֹנוּ	סוֹבְבוֹנוּ	סִבֵּבוּנוּ	סִבֵּבוּנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יֹסֵב (יָפַח)	יֹסֵב	יֹסֵב	יִסְבֵּב	יִסְבֵּב
תוֹסֵב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב
תוֹסֵב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְבֵּב
תוֹסְבִי	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי
אוֹסֵב	אִסְבֵּב	אִסְבֵּב	אִסְבֵּב	אִסְבֵּב
יֹסְבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ
תוֹסְבֵינָה	תִּסְבְּבֵנָה	תִּסְבְּבֵנָה	תִּסְבְּבֵנָה	תִּסְבְּבֵנָה
תוֹסְבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
תוֹסְבֵינָה	תִּסְבְּבֵנָה	תִּסְבְּבֵנָה	תִּסְבְּבֵנָה	תִּסְבְּבֵנָה
נוֹסֵב	נוֹסֵב	נוֹסֵב	נוֹסֵב	נוֹסֵב

סוֹבֵב	סִבֵּב
סוֹבְבִי	סִבְבִי
סוֹבְבוּ	סִבְבוּ
סוֹבְבֵנָה	סִבְבֵנָה
מִסְבֵּב	מִסְבֵּב
מוֹסֵב	מוֹסֵב

n d

	Kal.	Kal.	Niphal.	Hiphil.
Præst. 3 m. (sing.)	קָם	מָת	נָקֹם	הִקִּים
3 f.	קָמָה	מָתָה	נָקֹמָה	הִקִּימָה
2 m.	קָמַת	מָתָה	נָקֹמֹת	הִקִּימוֹת
2 f.	קָמַת	מָת	נָקֹמֹת	הִקִּימוֹת
1.	קָמַתִּי	מָתִי	נָקֹמֹתִי	הִקִּימוֹתִי
3 (plur.)	קָמוּ	מָתוּ	נָקֹמוּ	הִקִּימוּ
2 m.	קָמַתֶּם	מָתֶם	נָקֹמוֹתֶם	הִקִּימוֹתֶם
2 f.	קָמַתְּו	מָתְו	נָקֹמוֹתְו	הִקִּימוֹתְו
1.	קָמַנּוּ	מָתְנוּ	נָקֹמוֹנוּ	הִקִּימוֹנוּ
Inf. abs.	קֹם	מוֹת		הִקֵּם
const.	קֹם	מוֹת	הִקֹּם	הִקִּים
Fut. 3 m. (sing.)	יָקֹם	יָמוֹת	יָקֹם	יָקִים
3 f.	תָּקֹם	etc.	תָּקֹם	תָּקִים
2 m.	תָּקֹם		תָּקֹם	תָּקִים
2 f.	תָּקֹמִי		תָּקֹמִי	תָּקִימִי
1.	אָקֹם		אָקֹם	אָקִים
3 m. (plur.)	יָקֹמוּ		יָקֹמוּ	יָקִימוּ
3 f.	תָּקֹמִינָה		תָּקֹמִנָה	תָּקִימִנָה
2 m.	תָּקֹמוּ		תָּקֹמוּ	תָּקִימוּ
2 f.	תָּקֹמִינָה		תָּקֹמִנָה	תָּקִימִנָה
1.	נָקֹם		נָקֹם	נָקִים
Fut. apoc.	יָהֶם	יָמוֹת		יָהֶם
Imp. 2 m. (sing.)	קֹם	מוֹת (מָת)	הִקֹּם	הִקֵּם
2 f.	קֹמִי		הִקֹּמִי	הִקִּימִי
2 m. (plur.)	קֹמוּ		הִקֹּמוּ	הִקִּימוּ
2 f.	קֹמִינָה		הִקֹּמִינָה	הִקִּימִינָה
Part. act.	קָם	מָת		מָקִים
pass.	קֹם		נָקֹם	

Hophal.	Polek.	Polal.	Kal.
הוֹקֵם	קוֹמֵם	קוֹמֵם	בָּן
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה	בָּנָה
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת	בָּנֶת
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת	בָּנֶת
הוֹקְמָתִי	קוֹמְמָתִי	קוֹמְמָתִי	בָּנֶתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ	בָּנוּ
הוֹקְמָתָם	קוֹמְמָתָם	קוֹמְמָתָם	בָּנֵתָם
הוֹקְמָתָן	קוֹמְמָתָן	קוֹמְמָתָן	בָּנֵתָן
הוֹקְמָנוּ	קוֹמְמָנוּ	קוֹמְמָנוּ	בָּנוּ
			בּוֹן
הוֹקֵם	קוֹמֵם	קוֹמֵם	בִּין
יוֹקֵם	יְקוֹמֵם	יְקוֹמֵם	יְבִין
תוֹקֵם	תְּקוֹמֵם	תְּקוֹמֵם	תְּבִין
תוֹקֵם	תְּקוֹמֵם	תְּקוֹמֵם	תְּבִין
תוֹקְמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תְּבִינִי
אוֹקֵם	אֶקוֹמֵם	אֶקוֹמֵם	אֶבִּין
יוֹקְמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יְבִינוּ
תוֹקְמָנָה	תְּקוֹמְמָנָה	תְּקוֹמְמָנָה	תְּבִינִינָה
תוֹקְמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תְּבִינוּ
תוֹקְמָנָה	תְּקוֹמְמָנָה	תְּקוֹמְמָנָה	תְּבִינִינָה
נֹקֵם	נֶקוֹמֵם	נֶקוֹמֵם	נֶבִין
			יָדוּ
			בִּין
			בִּינִי
			בִּינוּ
			בָּן
			בָּן
מִקְוֵם	מִקְוֵם	מִקְוֵם	מִקְוֵם

	Kal.	Niphal.	Piel.
Præt. 3 m. (sing.)	מָצָא	נִמְצָא	מִצָּא
3 f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
2 m.	מָצַאתָ	נִמְצַאתָ	מִצַּאתָ
2 f.	מָצַאתְּ	נִמְצַאתְּ	מִצַּאתְּ
1.	מָצַאתִי	נִמְצַאתִי	מִצַּאתִי
3 (plur.)	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מִצַּאתֶם
2 f.	מָצַאתֶן	נִמְצַאתֶן	מִצַּאתֶן
1.	מָצַאתִי	נִמְצַאתִי	מִצַּאתִי
Inf. abs.	מִצֹּא		מִצָּא
const.	מִצָּא	הִמְצָא	מִצָּא
Fut. 3 m. (sing.)	יִמְצָא	יִפְצָא	יִמְצָא
3 f.	תִּמְצָא	תִּפְצָא	תִּמְצָא
2 m.	תִּמְצָא	תִּפְצָא	תִּמְצָא
2 f.	תִּמְצָאִי	תִּפְצָאִי	תִּמְצָאִי
1.	אֶמְצָא	אֶפְצָא	אֶמְצָא
3 m. (plur.)	יִמְצְאוּ	יִפְצְאוּ	יִמְצְאוּ
3 f.	תִּמְצַאנָה	תִּפְצַאנָה	תִּמְצַאנָה
2 m.	תִּמְצְאוּ	תִּפְצְאוּ	תִּמְצְאוּ
2 f.	תִּמְצַאנָה	תִּפְצַאנָה	תִּמְצַאנָה
1.	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut apoc.</i>			
Imp. 2 m. (sing.)	מִצָּא	הִמְצָא	מִצָּא
2 f.	מִצָּאִי	הִמְצָאִי	מִצָּאִי
2 m. (plur.)	מִצְאוּ	הִמְצְאוּ	מִצְאוּ
2 f.	מִצְאָנָה	הִמְצְאָנָה	מִצְאָנָה
Part. act.	מוֹצֵא		מִמְצֵא
pass.	מִצְּוֵא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּא	הִמְצִיֵּא	etc. הִמְצָא	הִתְמַצָּא
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתֶם	הִמְצִאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתוֹ	הִמְצִאתוֹ	הִמְצָאתוֹ	הִתְמַצָּאתוֹ
מִצָּאנוּ	הִמְצִאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ

	הִמְצָא		הִתְמַצָּא
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. תִּמְצָא	תִּמְצִיא	etc. תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאִי	תִּמְצִיאִי	תִּמְצָאִי	תִּתְמַצָּאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוֹ	יִמְצִאוֹ	יִמְצָאוֹ	יִתְמַצָּאוֹ
תִּמְצָאנָה	תִּמְצִאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
תִּמְצָאוֹ	תִּמְצִאוֹ	תִּמְצָאוֹ	תִּתְמַצָּאוֹ
תִּמְצָאנָה	תִּמְצִאנָה	תִּמְצָאנָה	תִּתְמַצָּאנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

	יִמְצָא		הִתְמַצָּא
	הִמְצָא		הִתְמַצָּא
	הִמְצִיאִי		הִתְמַצָּאִי
	הִמְצִאוֹ		הִתְמַצָּאוֹ
	הִמְצָאנָה		הִתְמַצָּאנָה
	מִמְצִיא		מִתְמַצָּא

מִמְצָא (מִמְצָא)

מִמְצָא (מִמְצָא)

	Kal.	Niphal.	Piel.	Pual.
Præt. 3 m.	גָּלָה (גָּלָת)	נִגְלָה	גִּלָּה	גִּלָּה
3 f.	גָּלְתָה	נִגְלְתָה	גִּלְתָה	גִּלְתָה
2 m.	גָּלִית	נִגְלִית (נִגְלִיָּה)	גִּלִּית (גִּלִּיָּה)	גִּלִּית
2 f.	גָּלִית	נִגְלִית etc.	גִּלִּית etc.	גִּלִּית
1.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי	גִּלִּיתִי
3 (plur.)	גָּלוּ (גָּלִיּוּ)	נִגְלוּ	גִּלוּ	גִּלוּ
2 m.	גָּלִיתָם	נִגְלִיתָם	גִּלִּיתָם	גִּלִּיתָם
2 f.	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן	גִּלִּיתֶן
1.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ	גִּלִּינוּ
Inf. abs.	גָּלָה	נִגְלָה	גִּלָּה	גִּלָּה
const.	גָּלוּת	הִגְלוּת	גָּלוּת	גָּלוּת
Fut. 3 m.	יִגְלָה	יִנְגְּלָה	יִגְלֶה	יִגְלֶה
3 f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלֶה	תִּגְלֶה
2 m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלֶה	תִּגְלֶה
2 f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלֶי	תִּגְלֶי
1.	אִגְלָה	אִנְגְּלָה	אִגְלֶה	אִגְלֶה
3 m. (plur.)	יִגְלוּ	יִנְגְּלוּ	יִגְלֻ	יִגְלֻ
3 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה	תִּגְלִינָה
2 m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלֻ	תִּגְלֻ
2 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה	תִּגְלִינָה
1.	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.	יִגְלֶ	יִגְלֶ	יִגְלֶ (יִגְלֶ)	
Imp. 2 m. (sing.)	גָּלָה	הִגְלָה	גִּלָּה (גִּלֶּ)	
2 f.	גָּלִי	הִגְלִי	גִּלִּי	
2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part. act.	גֹּלָה		מִגְלָה	
pass.	גָּלוּי	נִגְלָה		מִגְלָה

Hipbil.	Hophal.	Hithpael.	Hithpael.
הִגִּלָּה	הִגִּלָּה	הִתְגִּלָּה	הִשְׁתַּחֲוָה
הִגִּלְתָּהּ	הִגִּלְתָּהּ	הִתְגִּלְתָּהּ	
הִגִּלְתִּי (הִגִּלְתִּי	הִגִּלְתִּי	הִתְגִּלְתִּי	הִשְׁתַּחֲוִיתִי
etc. הִגִּלְתָּ	הִגִּלְתָּ	הִתְגִּלְתָּ	
הִגִּלְתִּי	הִגִּלְתִּי	הִתְגִּלְתִּי	הִשְׁתַּחֲוִיתִי
הִגִּלוּ	הִגִּלוּ	הִתְגִּלוּ	הִשְׁתַּחֲוּוּ
הִגִּלְתֶּם	הִגִּלְתֶּם	הִתְגִּלְתֶּם	הִשְׁתַּחֲוִיתֶם
הִגִּלְתֶּן	הִגִּלְתֶּן	הִתְגִּלְתֶּן	
הִגִּלְנוּ	הִגִּלְנוּ	הִתְגִּלְנוּ	
הִגִּלָּה	הִגִּלָּה	הִתְגִּלָּה	
הִגִּלְתָּ	הִגִּלְתָּ	הִתְגִּלְתָּ	הִשְׁתַּחֲוִיתָ
יִגִּלָּה	יִגִּלָּה	יִתְגִּלָּה	יִשְׁתַּחֲוֶה
תִּגִּלָּה	תִּגִּלָּה	תִּתְגִּלָּה	תִּשְׁתַּחֲוֶה
תִּגִּלְתָּ	תִּגִּלְתָּ	תִּתְגִּלְתָּ	תִּשְׁתַּחֲוֶה
תִּגִּלְתִּי	תִּגִּלְתִּי	תִּתְגִּלְתִּי	
אִגִּלָּה	אִגִּלָּה	אִתְגִּלָּה	אִשְׁתַּחֲוֶה
יִגִּלוּ	יִגִּלוּ	יִתְגִּלוּ	יִשְׁתַּחֲוּוּ
תִּגִּלְיִנָּה	תִּגִּלְיִנָּה	תִּתְגִּלְיִנָּה	
תִּגִּלוּ	תִּגִּלוּ	תִּתְגִּלוּ	תִּשְׁתַּחֲוּוּ
תִּגִּלְיִנָּה	תִּגִּלְיִנָּה	תִּתְגִּלְיִנָּה	
נִגִּלָּה	נִגִּלָּה	נִתְגִּלָּה	נִשְׁתַּחֲוָה
יִגִּלְ		יִתְגִּלְ	יִשְׁתַּחֲוּוּ
הִגִּלָּה (הִגִּלְ)		הִתְגִּלָּה	
הִגִּלְתִּי		הִתְגִּלְתִּי	הִשְׁתַּחֲוִיתִי
הִגִּלוּ		הִתְגִּלוּ	הִשְׁתַּחֲוּוּ
הִגִּלְיִנָּה		הִתְגִּלְיִנָּה	
מִגִּלָּה		מִתְגִּלָּה	מִשְׁתַּחֲוָה
מִגִּלָּה			

	Kal.	Hiphil.
Præt.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתְ	הוֹרִיתְ
2 f.	יָרִיתְ	הוֹרִיתְ
1.	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1.	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרֶה	
const.	יָרוּת	הוֹרֶת
Fut.	יִירָה	יִוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1.	אִירָה	אִוֹרָה
3 (plur.)	יִירוּ	יִורוּ
3 f.	תִּירְיָנָה	תוֹרְיָנָה
2 m.	תִּירוּ	תוֹרוּ
2 f.	תִּירְיָנָה	תוֹרְיָנָה
1.	נִירָה	נִוֹרָה
Fut. apoc.		נִיֹּר
Imp.	יָרֶה	הוֹרֶה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרְיָנָה
Part. act.	יֹרֶה	מוֹרֶה
pass.	יָרוּי	

Kal.	Hiphil.	Niphil.
נָשָׂא	נִשָּׂא	הִשָּׂא *
נִשָּׂאָה	נִשָּׂאָה	הִשָּׂאָה
(as לָחַ)	נִשָּׂאת	הִשָּׂאת
	נִשָּׂאת	הִשָּׂאת
	נִשָּׂאתִי	הִשָּׂאתִי
	נִשָּׂאוּ	הִשָּׂאוּ
	נִשָּׂאתֶם	הִשָּׂאתֶם
	נִשָּׂאתֶן	הִשָּׂאתֶן
	נִשָּׂאוּ	הִשָּׂאוּ
נָשׂוּא	חִנָּשָׂא	הִשָּׂא
שָׂאת		
יִשָּׂא	יִנָּשָׂא	יִשָּׂא
תִּשָּׂא	(as לָחַ)	
תִּשָּׂא		
תִּשָּׂאִי		
אִשָּׂא		
יִשָּׂאוּ		יִשָּׂאוּ
תִּשָּׂאנָה		
תִּשָּׂאוּ		תִּשָּׂאוּ
תִּשָּׂאנָה		
נָשָׂא		
שָׂא		
שָׂאִי		
שָׂאוּ		
שָׂאנָה		
נָשָׂא * From נָשָׂא (not נָשָׂא)		
נָשׂוּא		

	Kal.	Hiphil.
Præt.	נָטָה	הִנָּח
3 f.	נָטְתָה	הִנָּחְתָּה
2 m.	(as לָהּ)	הִנָּחִיתָ
2 f.		הִנָּחִיתְּ
1.		הִנָּחִיתִי
3. (plur.)		הִנָּחוּ
2 m.		הִנָּחִיתֶם
2 f.		הִנָּחִיתֶנּוּ
1.		הִנָּחִינוּ
Inf. abs.	נָטָה	
const.	נֹטָה	הֹנֵחַ
Fut.	יָנִיחַ	יָנִיחַ
3 f.	תִּנָּח	תִּנָּח
2 m.	תִּנָּח	תִּנָּח
2 f.	תִּנִּי	תִּנִּי
1.	אִנָּח	אִנָּח
3. (plur.)	יִנֹּחַ	יִנֹּחַ
3 f.	תִּנָּיִחַ	תִּנָּיִחַ
2 m.	תִּנֹּחַ	תִּנֹּחַ
2 f.	תִּנָּיִחַ	תִּנָּיִחַ
1.	נָנִחַ	נָנִחַ
Fut. apoc.	יִנֹּחַ	יִנֹּחַ
Imp.	נָטָה (חֹט)	הִנָּח
2 f.	(as לָהּ)	הִנִּי
2 m. (plur.)		הִנֹּחַ
2 f.		הִנָּיִחַ
Part. act.	נֹטָה	מִנָּח
pass.	נֹטִי	

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיאַ	הֻבַּא
	בָּאָה	הִבִּיֵּאָה	הֻבְּאָה
	בָּאתָ	הִבִּאתָ	הֻבְּאתָ
	בָּאתְּ		
	בָּאתִי	הִבִּאתִי	
	בָּאוּ (בָּאוּ)	הִבִּאוּ	הֻבְּאוּ
	בָּאתֶם	הִבִּאתֶם	
	...	...	
	בָּאוּ	הִבִּאוּ	
	בֹּא	הִבִּיאַ	
	בֹּא (בָּא)		
	יָבוֹא	יָבִיאַ	יֻבַּא
	תָּבוֹא	תִּבִּיאַ	
	תָּבוֹא	תִּבִּיאַ	
	תָּבוֹאִי		
	אָבוֹא	אָבִיאַ	
	יָבוֹאוּ	יָבִיאוּ	יֻבְּאוּ
	תָּבִיאוּ	תִּבְּיִיאוּ	
	תָּבִיאוּ	תִּבְּיִאוּ	
	...	...	
	נָבוֹא	נָבִיאַ	
		נָבִיאַ	
	בָּא	מִבִּיאַ	מֻבַּא

		Masc.	Kal.	Fem.	Fem. Segh.
Verbs final Pattahh	act.	קוֹטֵל	קָטַל (קָטְלָה)	קָטְלָה	קָטְלָה
—	pass.	קוֹטֵל		קָטְלָה	
— Tseri	act.	יִשֵּׁן		יִשְׁנָה	יִשְׁנָה
— Hholem	act.	יִגַּר		יִגְרָה	
ע" gutt.	act.	זָעַק		זָעְקָה	זָעְקָה
ל" gutt.	act.	שָׁמַע		שָׁמְעָה	שָׁמְעָה
ע"	act.	קָם		קָמָה	
לָה	act.	גָּלָה	גָּלָה (גָּלְיָה)	גָּלָה	
	pass.	גָּלוּי		גָּלוּיָה	
Niphal.					
regular		נִקְטָל	נִקְטָלָה	נִקְטָלָה	נִקְטָלָה
פ" gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָה	נִעְמְדָה
ע"		נִסָּב	נִסְבָּה	נִסְבָּה	
ע"		נִקּוּם	נִקּוּמָה	נִקּוּמָה	
Piel.					
regular		מִקְטָל	מִקְטָלָה	מִקְטָלָה	מִקְטָלָה
ע"		מִבְרָךְ	מִבְרָכָה	מִבְרָכָה	מִבְרָכָה
לָה		מִגִּלָּה	מִגִּלָּה	מִגִּלָּה	
POEL of ע"י		מִסּוּבָב	מִסּוּבָּה	מִסּוּבָּה	מִסּוּבָּה
Pual.					
regular		מִקְטָל	מִקְטָלָה	מִקְטָלָה	מִקְטָלָה
Hiphil.					
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילָה	מִקְטִילָה
פ" gutt.		מַעְמִיד	מַעְמִידָה	מַעְמִידָה	מַעְמִידָה
ע"		מִסֵּב	מִסְבָּה	מִסְבָּה	
ע"		מִקִּים	מִקִּימָה	מִקִּימָה	
Hophal.					
regular		מִקְטָל	מִקְטָלָה	מִקְטָלָה	מִקְטָלָה
Hithpael.					
regular		מִתְקַטֵּל	מִתְקַטְּלָה	מִתְקַטְּלָה	מִתְקַטְּלָה

		Kal.	
Plur. masc.	Plur. Fem.	Masc.	Fem.
קָטְלִים	קָטְלוֹת	Dec. VII. <i>b.</i>	Dec. X. XIII.
קָטוּלִים	קָטוּלוֹת	III. <i>c.</i>	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e.</i>	XI. XIII.
יִגְרִים	יִגְרוֹת	III. <i>c.</i>	X.
זָעֲקִים	זָעֲקוֹת	VII.	X. XIII.
שֹׁמְעִים	שֹׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. <i>a.</i>	X.
גָּלוּיִם	גָּלוּיוֹת	III. <i>c.</i>	X.
		Niphal.	
נִקְטְלִים	נִקְטְלוֹת	II.	XI. XIII.
נִעְמָדִים	נִעְמָדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c.</i>	X.
		Piel.	
מִקְטְלִים	מִקְטְלוֹת	VII. <i>c.</i>	X. XIII.
מִבְּרָכִים	מִבְּרָכוֹת	VII.	X. XIII.
מְגִלִּים	מְגִלוֹת	IX.	X.
מְסוּבִּים	מְסוּבוֹת	VII. <i>b.</i>	X. XIII.
		Pual.	
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
		Hiphil.	
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מַעְמִידִים	מַעְמִידוֹת	I.	X. XIII.
מְסַבִּים	מְסַבוֹת	VIII.	X.
מְקִימִים	מְקִימוֹת	III.	X.
		Hophal.	
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
		Hithpael.	
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. <i>c.</i>	X. XIII.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. } Præt. }	קָטַלְנִי	קָטַלְךָ	קָטַלְךְ	קָטַלְהוּ קָטַלְהוּ	קָטַלְהָ
3 f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךְ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2. m.	קָטַלְתִּנִּי } קָטַלְתְּנִי }	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }	קָטַלְתֶּהָ }
2 f.	קָטַלְתִּינִי } קָטַלְתְּינִי }	—	—	קָטַלְתִּי } קָטַלְתִּי	קָטַלְתִּיָּה
1.	—	קָטַלְתִּיךָ	קָטַלְתִּיךְ	קָטַלְתִּי	קָטַלְתִּיָּה
3. (plur.)	קָטַלְנוּנִי	קָטַלְנוּךָ	קָטַלְנוּךְ	קָטַלְנוּהוּ	קָטַלְנוּהָ
2 m.	קָטַלְתִּינִי	—	—	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1	—	קָטַלְנוּךָ	קָטַלְנוּךְ	קָטַלְנוּהוּ	קָטַלְנוּהָ

Inf.	קָטַלְי (בַּחֲרִי)	קָטַלְךָ } קָטַלְךָ קָטַלְךָ	קָטַלְךְ (רִקְעֶךָ)	קָטַלְהוּ (פַּעֲמֹהוּ)	קָטַלְהָ
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Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךְ	יִקְטַלְהוּ	יִקְטַלְהָ
3 m. with } epenth. בּ }	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ	יִקְטַלְנָה
3. (plur.)	יִקְטַלְנוּנִי (יִקְטַלְנוּנִי)	יִקְטַלְנוּךָ	יִקְטַלְנוּךְ	יִקְטַלְנוּהוּ (יִקְטַלְנוּהוּ)	יִקְטַלְנוּהָ

Imp.	קָטַלְנִי שְׁמַעֲנִי	—	—	קָטַלְהוּ	קָטַלְהָ
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Piel.	קָטַלְנִי	קָטַלְךָ	קָטַלְךְ	קָטַלְהוּ	קָטַלְהָ
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Hiph. fut.	יִקְטִילְנִי	יִקְטִילְךָ	יִקְטִילְךְ	יִקְטִילְהוּ	יִקְטִילְהָ
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Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֶנָּה
קָטְלֹתֶנּוּ	קָטְלֹתְכֶם	קָטְלֹתְכֶן	קָטְלֹתֵם	קָטְלֹתֶנָּה
קָטְלֹתֶנּוּ	—	—	קָטְלֹתֵם	קָטְלֹתֶנָּה
קָטְלֹתֵינוּ } קָטְלֹתֶנּוּ }	—	—	קָטְלֹתֵם	קָטְלֹתֶנָּה
—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵם	קָטְלֹתֶנָּה
קָטְלוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּנָּה
קָטְלוּתֶנּוּ	—	—	קָטְלוּתֵם	קָטְלוּתֶנָּה
—	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּנָּה
קָטְלוּ	קָטְלֹכֶם } קָטְלֹכֶם } קָטְלֹכֶם }	קָטְלֹכֶן } קָטְלֹכֶן } קָטְלֹכֶן }	קָטְלֵם } בְּקָעֵם } (אֲחֵבֶם) }	קָטְלוּ
יִקְטְלוּ	יִקְטְלֶכֶם	יִקְטְלֶכֶן	יִקְטְלֵם } יִלְבָּשׁ } יִמְצֵאֵם }	יִקְטְלוּ
יִקְטְלוּנָּה	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּנָּה
קָטְלוּ שְׂמֵעֵנוּ	—	—	קָטְלֵם	—
קָטְלוּ 1 pers. Fut.	קָטְלֹכֶם אֲצַמְחֶכֶם	קָטְלֹכֶן	קָטְלֵם	קָטְלוּ
יִקְטְלוּ	יִקְטְלֹכֶם	יִקְטְלֹכֶן	יִקְטְלֵם	יִקְטְלוּ

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal. Præet.	עָשִׂי	עָשָׂךְ	עָשָׂהוּ	עָשִׂם
3 f.	עָשִׂיתִי	עָשִׂיתָךְ	עָשִׂיתוּ	עָשִׂתֶם
2 m.	עָשִׂיתָנִי } עָשִׂיתִי	—	עָשִׂיתוּ } עָשִׂיתָהוּ	עָשִׂיתֶם
1.	—	עָשִׂיתִיךְ	עָשִׂיתִי } עָשִׂיתָהוּ	עָשִׂיתִים
3 (plur.)	עָשִׂיתֵנוּ	עָשִׂיתֶכֶם	עָשִׂיתֵהוּ	עָשִׂיתֵם

Inf.	עָשִׂי	עָשִׂתָךְ	עָשִׂתוּ } עָשִׂהוּ	עָשִׂתֶם
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Fut. 3 m.	יַעֲשֶׂי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ } יַעֲשֶׂהוּ	יַעֲשֶׂם
3 m. with } epenth. ם }	יַעֲשֶׂי	יַעֲשֶׂךְ	יַעֲשֶׂנוּ	—
1.	—	אֶעֱשֶׂךְ	אֶעֱשֶׂהוּ	אֶעֱשֶׂם
3 m. (plur.)	יַעֲשֶׂנוּ	יַעֲשֶׂכֶם	יַעֲשֶׂהוּ	יַעֲשֶׂם

Imp. m.	עֲנִי	—	עֲנֵהוּ	עֲנֵם
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Piel. Præet. 3 m.	צָנִי	צָנָךְ	צָנָהוּ	צָנֵם
Fut. 3 m.	יַצְנִי	יַצְנָךְ	יַצְנֵהוּ	יַצְנֵם
3 m. with } epenth. ם }	יַצְנִי	יַצְנָךְ	יַצְנֵנוּ	—

Hiph. Præet.	הִכְנִי	הִכְנָךְ	הִכְנֵהוּ	הִכְנֵם
Fut. with } epenth. ם }	יִכְנִי	יִכְנָךְ	יִכְנֵנוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוּס <i>a horse.</i>	(plur.)	סוּסִים <i>horses.</i>
Suff. 1.	סוּסִי <i>my horse.</i>		סוּסִים <i>my horses.</i>
2 m.	סוּסֶיךָ <i>thy</i> —		סוּסֶיךָ <i>thy</i> —
2 f.	סוּסֶיךָ <i>thy</i> —		סוּסֶיךָ <i>thy</i> —
3 m.	סוּסוֹ <i>his</i> —		סוּסָיו <i>his</i> —
3 f.	סוּסֶיהָ <i>her</i> —		סוּסֶיהָ <i>her</i> —
1 (plur.)	סוּסֵינוּ <i>our</i> —		סוּסֵינוּ <i>our</i> —
2 m.	סוּסֵיכֶם <i>your</i> —		סוּסֵיכֶם <i>your</i> —
2 f.	סוּסֵיכֶן <i>your</i> —		סוּסֵיכֶן <i>your</i> —
3 m.	סוּסֵיהֶם <i>their</i> —		סוּסֵיהֶם <i>their</i> —
3 f.	סוּסֵיהֶן <i>their</i> —		סוּסֵיהֶן <i>their</i> —

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אָב <i>father.</i>	Abs. (sing.)	אָב <i>father.</i>
Suff. 1.	אָבִי <i>my father.</i>	Pl. 1.	אָבֵינוּ <i>our father.</i>
2 m.	אָבֶיךָ <i>thy</i> —	2 m.	אָבֵיכֶם <i>your</i> —
2 f.	אָבֶיךָ <i>thy</i> —	2 f.	אָבֵיכֶן <i>your</i> —
3 m.	אָבִיו, אָבִיהוּ <i>his</i> —	3 m.	אָבֵיהֶם <i>their</i> —
3 f.	אָבִיהָ <i>her</i> —	3 f.	אָבֵיהֶן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תּוֹרָה <i>a law.</i>	(plur.)	תּוֹרוֹת <i>laws.</i>
Suff. 1.	תּוֹרָתִי <i>my law.</i>		תּוֹרוֹתִי <i>my laws.</i>
2 m.	תּוֹרָתְךָ <i>thy</i> —		תּוֹרוֹתְךָ <i>thy</i> —
2 f.	תּוֹרָתְךָ <i>thy</i> —		תּוֹרוֹתְךָ <i>thy</i> —
3 m.	תּוֹרָתוֹ <i>his</i> —		תּוֹרוֹתָיו <i>his</i> —
3 f.	תּוֹרָתָהּ <i>her</i> —		תּוֹרוֹתֶיהָ <i>her</i> —
1 (plur.)	תּוֹרָתֵנוּ <i>our</i> —		תּוֹרוֹתֵינוּ <i>our</i> —
2 m.	תּוֹרָתֵכֶם <i>your</i> —		תּוֹרוֹתֵיכֶם <i>your</i> —
2 f.	תּוֹרָתֵכֶן <i>your</i> —		תּוֹרוֹתֵיכֶן <i>your</i> —
3 m.	תּוֹרָתָם <i>their</i> —		תּוֹרוֹתֵיהֶם <i>their</i> —
3 f.	תּוֹרָתָהֶן <i>their</i> —		תּוֹרוֹתֵיהֶן <i>their</i> —

	Sing. abs.	Const.	Light Suff.	Grave Suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלֹהֶי	אֱלֹהֶי	אֱלֹהֵי	אֱלֹהֵיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	פּוֹכֵב	פּוֹכֵב	פּוֹכְבִי	פּוֹכְבְּכֶם
(c)	פּוֹבֵעַ	פּוֹבֵעַ	פּוֹבְעִי	פּוֹבְעְכֶם
(d)	שָׂד	שָׂד	שָׂדִי	שָׂדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פָּקִיד	פָּקִיד	פָּקִידִי	פָּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן	חֲזִיוֹן (עֲצָבוֹן)	חֲזִיוִנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוּל	גָּדוּל		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבָבִי	לֵבָבְכֶם
(c)	חָכֶם	חָכֶם	חָכְמִי	חָכְמְכֶם
(d)	שָׁעַר	שָׁעַר	שָׁעָרִי	שָׁעָרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמָקִי	עֵמָקְכֶם
(f)	כְּנָף	כְּנָף	כְּנָפִי	כְּנָפְכֶם
(g)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL.			
דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
כּוֹכְבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבִיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעִיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדִיכֶם

DEC. III. PLURAL.			
פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חַיּוֹנוֹת (חֲשׁוֹבוֹת)	(As Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL.			
דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לִבִּים	לִבִּי	לִבִּי	לִבִּיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֵשׂוֹן	עֵשׂוֹן (עֵשׂוֹן)		
(i)	צֵלַע	צֵלַע (צֵלַע)	צֵלַע	

DEC. V. SINGULAR. § 356.

(a)	זָקוֹן	זָקוֹן	זָקֹנִי	זָקֹנֶכֶם
(b)	חֲצֹר	חֲצֹר	חֲצֹרִי	חֲצֹרֶכֶם
(c)	כְּתִיב	כְּתִיב	כְּתִיבִי	כְּתִיבֶכֶם
(d)	כְּבֹד	כְּבֹד (כְּבֹד)	כְּבֹדִי	כְּבֹדֶכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכֶכֶם
(b)	נֶעַר etc.	נֶעַר	נֶעַרִי	נֶעַרֶכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעֶכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרֶכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרֶכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקֶכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִי	חֶלְדֶכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחֶכֶם

O class.

(i)	בֶּקֶר	בֶּקֶר	בֶּקְרִי	בֶּקְרֶכֶם
(j)	קֶמֶץ	קֶמֶץ	קֶמְצִי	קֶמְצֶכֶם
(k)	פֶּעַל	פֶּעַל	פֶּעְלִי (פֶּעְלִי)	פֶּעְלֶכֶם
(l)	קֹדֶשׁ	קֹדֶשׁ	קֹדֶשִׁי	קֹדֶשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִרִים	חֲצִרִי	חֲצִרִי	חֲצִרִיכֶם
פְּתָפוֹת	(As Dec. XI.)		
פְּבָרִים	פְּבָרִי	פְּבָרִי	פְּבָרִיכֶם

DEC. VI. PLURAL. *A class.*

מַלְכִּים	מַלְכִּי	מַלְכִּי	מַלְכִּיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי	(חֲקָרִי)	חֲלָקִיכֶם
חֲלָדִים etc.	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נַצְחִים	נַצְחִי	נַצְחִי	נַצְחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פְּעָלִים	פְּעָלִי	פְּעָלִי	פְּעָלִיכֶם
קִדְּשִׁים	קִדְּשִׁי	קִדְּשִׁי	קִדְּשִׁיכֶם

Segholates of roots ע" and ע" (q) דָּוִד, const. דָּוִד, pl. דָּוִדִּים
 (m) מָוֶת, const. מָוֶת שָׁוֶר — שָׁוֶר (r)

(n) תָּוֶן — תָּוֶן *Segholates of roots ל"ה.*

(o) חָיִל — חָיִל פָּרִי, suff. פָּרִי, const. (פָּרִי), פָּרִי (s)

(p) חָצִיר — חָצִיר, pl. חָצִירִים (l) חָצִיר — חָצִיר

DEC. VII. SINGULAR. § 371 seq.

	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמֶכֶם
(b)	אֹיֵב	אֹיֵב	אֹיְבִי	אֹיְבֶכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחֶכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלְכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמְכֶם
(b)	אָף	אָף	אָפִי	אָפְכֶם
(c)	מֶדַּ	מֶדַּ	מֶדִּי	מֶדְכֶם
(d)	לֵב	לֵב (לֵב־)	לִבִּי	לִבְכֶם
(e)	חֵק	חֵק (חֵק־)	חֲקִי	חֲקֶכֶם
(f)	עוֹ	עוֹ (עֵד)	עוֹי (עֵדִי)	עוֹכֶם
(g)	גָּמֶל			
(h)	מָגֶן	מָגֶן	מָגְנִי	מָגְנֶכֶם
(i)	חֵי	חֵי		
(j)	שָׂר	שָׂר	שָׂרִי	שָׂרְכֶם
(k)	לַח	לַח	לַחִי	

DEC. IX. SINGULAR. § 377.

(a)	חֹהַ	חֹהַ	חֹי	חֹכֶם
(b)	שָׂדֶה	שָׂדֶה	שָׂדִי	שָׂדְכֶם

*Segholates of לִח continued.**Inf. Segholates.*

(u) חָלִי (חָלִי), const.	חָלִי, suff.	חָלִי (x) דָּבַשׁ, const.	דָּבַשׁ, suff.
(v) גָּדִי, plur.	גָּדִים [pl. חָלִים (y) שָׁכַם — שָׁכָם]		
(w) צָבִי, —	צָבִים (z) בָּאָר — בָּאָר, pl.		בָּאָרֹת, pl.
		(yy) קָטְלוּ, קָטַל	(zz) פָּעַם, פָּעַם

DEC. VII. PLURAL.

Plural abs.	Light Suff.	Const.	Grave Suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מִקְלוֹת	(as Dec. XIII.)		
מִפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אָפִים	אָפִי	אָפִי	אָפֵיכֶם
מָדִים	מָדִי	מָדִי	מָדֵיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חָקִים	חָקִי	חָקִי	חָקֵיכֶם
גְּמָלִים	גְּמָלִי	גְּמָלִי	גְּמָלֵיכֶם
מִגְנִים	מִגְנִי	מִגְנִי	מִגְנֵיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם
שָׂרִים	שָׂרִי	שָׂרִי	שָׂרֵיכֶם
לָחִים			

DEC. IX. PLURAL.

חוֹזִים	חוֹזִי	חוֹזִי	חוֹזֵיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם

Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.

(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲכָמָה	חֲכָמַת	חֲכָמָתִי	חֲכָמַתְכֶם
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי	עֲגָלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלָכָתִי (as Dec. XIII.)	
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפָּחָתִי (as Dec. XIII.)	

DEC. XII. SINGULAR. § 387.

(a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׁמֵלָה	שְׁמֵלַת	שְׁמֵלָתִי	שְׁמֵלַתְכֶם
(c)	חֲרֻפָּה	חֲרֻפַת	חֲרֻפָּתִי	חֲרֻפַתְכֶם
(d)	חֲרֻבָּה	חֲרֻבַת	חֲרֻבָּתִי	חֲרֻבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

DEC. XIII. SINGULAR. § 390.

(a)	מַסְנֶרֶת	מַסְנֶרַת	מַסְנֶרָתִי	מַסְנֶרַתְכֶם
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְכֶם
(c)	אִשָּׁה	אִשָּׁה	אִשָּׁתִי (אִשְׁתֶּךָ)	אִשְׁתְּכֶם
(d)	כְּתָנַת	כְּתָנַת	כְּתָנָתִי	כְּתָנַתְכֶם
(e)	נַחֲשָׁה	נַחֲשָׁה	נַחֲשָׁתִי	נַחֲשָׁתְכֶם
(f)	לִכְת	לִכְת	לִכְתִּי	לִכְתְּכֶם
(g)	שְׁבַת	שְׁבַת	שְׁבַתִּי	שְׁבַתְכֶם

Plur. abs.	Const.	Suffix, sing.	Suff. plur.
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DEC. X. PLURAL.

תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתִי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתִי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.

שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתִי	חֲכָמוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתִי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL.

מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיכֶם
שְׁמָלוֹת	שְׁמָלוֹת	שְׁמָלוֹתִי	שְׁמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיכֶם
נְעָרוֹת	נְעָרוֹת	נְעָרוֹתִי	נְעָרוֹתֵיכֶם

DEC. XIII. PLURAL.

מַסְנָרוֹת	מַסְנָרוֹת	מַסְנָרוֹתִי	מַסְנָרוֹתֵיכֶם
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כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתִי	כְּתָנוֹתֵיכֶם
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Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.

(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	יְשָׁנָה	יְשָׁנַת	יְשָׁנָתִי	יְשָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֻכְמָה	חֻכְמַת	חֻכְמָתִי	חֻכְמַתְכֶם
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי	עֲגָלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלָכָתִי	(as Dec. XIII.)
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפָּחָתִי	(as Dec. XIII.)

DEC. XII. SINGULAR. § 387.

(a)	מַלְכָּה	מַלְכַת	מַלְכָתִי	מַלְכַתְכֶם
(b)	שְׂמֻלָּה	שְׂמֻלַת	שְׂמֻלָתִי	שְׂמֻלַתְכֶם
(c)	חֲרָפָה	חֲרַפַת	חֲרַפָתִי	חֲרַפַתְכֶם
(d)	חֲרִיבָה	חֲרִיבַת	חֲרִיבָתִי	חֲרִיבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

DEC. XIII. SINGULAR. § 390.

(a)	מַסְגֶּרֶת	מַסְגֶּרַת	מַסְגֶּרָתִי	מַסְגֶּרַתְכֶם
(b)	גְּבֻרָת	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)	אִשָּׁה	אִשָּׁה	אִשָּׁתִי (אִשְׁתְּךָ)	אִשְׁתְּךָ (אִשְׁתְּךָ)
(d)	כְּתָנִית	כְּתָנִית	כְּתָנִיתִי	כְּתָנִיתְךָ
(e)	נַחֲשֶׁת	נַחֲשֶׁת	נַחֲשֶׁתִי	נַחֲשֶׁתְךָ
(f)	לִכְתָּה	לִכְתָּה	לִכְתָּתִי	לִכְתָּתְךָ
(g)	שַׁבָּת	שַׁבָּת	שַׁבָּתִי	שַׁבָּתְךָ

Plur. abs.	Const.	Suffix. sing.	...
DEC. X. PLURAL.			
תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתִי	—
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתִי	—

DEC. XI. PLURAL.			
שָׁנוֹת	שָׁנוֹת	שָׁנוֹתִי	—
שָׁנוֹת	שָׁנוֹת	שָׁנוֹתִי	—
צִדְקוֹת	צִדְקוֹת	צִדְקוֹתִי	—
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתִי	—
עֲנָלוֹת	עֲנָלוֹת	עֲנָלוֹתִי	—

DEC. XII. PLURAL.		
מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי
שָׁמְלוֹת	שָׁמְלוֹת	שָׁמְלוֹתִי
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי
נַעֲרוֹת	נַעֲרוֹת	נַעֲרוֹתִי

DEC. XIII. PLURAL.		
מַסְגְּרוֹת	מַסְגְּרוֹת	מַסְגְּרוֹתִי
		שָׁה
		שֶׁלֶשׁ
		אַרְבַּע
כְּתוּבוֹת	כְּתוּבוֹת	כְּתוּבוֹתִי
		חֲמֵשׁ עֶשְׂרִי
		שֵׁשׁ עֶשְׂרִי
		שִׁבְעַת עֶשְׂרִי
		שְׁמֹנֶה עֶשְׂרִי
		תֵּשַׁע עֶשְׂרִי

Sing. abs.		Dual abs.		Const.	
I.					
יּוֹמִים		יּוֹמִים		יּוֹם	
רְבוּתִים		רְבוּתִים		רְבוּת	
II.					
יָדִים		יָדִים		יָד	
מְלָקָחִים		מְלָקָחִים			
III.					
שָׁבָעִים		שָׁבָעִים		שָׁבָע	
IV.					
כַּנְּפִים		כַּנְּפִים		כַּנָּף	
חֲלָצִים		חֲלָצִים		חֲלָצִי	
V.					
עֶקֶבִים		עֶקֶבִים		עֶקֶב	
VI.					
רַגְלִים		רַגְלִים		רַגְלִי	
בְּרָכִים		בְּרָכִים		בְּרָכִי	
מְתָנִים		מְתָנִים		מְתָנִי	
נְעָלִים		נְעָלִים		נְעָלִי	
A					
E					
O					

Sing. abs.		Dual abs.		Const.	
צָהָרִים		צָהָרִים		צָהָר	
עֵינִים		עֵינִים		עֵינִי	
לְחֵים		לְחֵים		לְחֵי	
VII.					
מְאוֹזִים		מְאוֹזִים		מְאוֹזִי	
VIII.					
כַּפִּים		כַּפִּים		כַּף	
שָׁנִים		שָׁנִים		שָׁן	
שָׁנִי		שָׁנִי		שָׁנִי	
X.					
אֶמֶתִּים		אֶמֶתִּים		אֶמֶת	
XI.					
שָׁפָתִים		שָׁפָתִים		שָׁפָה	
פֶּאֶתִּים		פֶּאֶתִּים		פֶּאֶה	
שָׁפָתִי		שָׁפָתִי		שָׁפָתִי	
פֶּאֶתִי		פֶּאֶתִי		פֶּאֶתִי	
XII.					
יְרֵכָתִים		יְרֵכָתִים		יְרֵכָה	
רַקְמָתִים		רַקְמָתִים		רַקְמָה	
יְרֵכָתִי		יְרֵכָתִי		יְרֵכָתִי	
XIII.					
נַחֲשֵׁתִים		נַחֲשֵׁתִים		נַחֲשֵׁת	

A. *Cardinals, etc. from 1 to 10.*

No.	Sign.	Masc. etc.	Card.	Fem. etc.	Card.	(Ordinal).
1	א	אֶחָד (אֶחָד)	אֶחָד	אֶחָד	אֶחָד	
2	ב	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
4	ד	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע	אַרְבַּע
5	ה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמֵשׁ	חֲמֵשׁ	חֲמֵשׁ (חֲמִישִׁי)
6	ו	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7	ז	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע	שִׁבַּע
8	ח	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנָה	שְׁמוֹנָה	שְׁמוֹנָה
9	ט	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֵׁעַ	תְּשֵׁעַ	תְּשֵׁעַ
10	י	עֲשָׂרָה	עֲשָׂרָה	עָשָׂר	עָשָׂר	עָשָׂר

(B) *Cardinals from 11 to 15.*

		Masculine.	Feminine.
11	יא	אֶחָד עָשָׂר עֶשְׂרִי עָשָׂר	אֶחָד עֲשָׂרָה עֶשְׂרִי עֲשָׂרָה
12	יב	שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁנַיִם עֲשָׂרָה שְׁנֵי עֲשָׂרָה
13	יג	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֲשָׂרָה
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֲשָׂרָה
15	טו	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֲשָׂרָה
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עֲשָׂרָה
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עֲשָׂרָה
18	יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנָה עֲשָׂרָה
19	יט	תְּשֻׁעָה עָשָׂר	תְּשֵׁעַ עֲשָׂרָה

(C) *Cardinals from 20 to 90.*

20	כ	עָשְׂרִים	60	ס	שְׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תְּשַׁעִּים

(D) *Hundreds.*

100	ק	מֵאָה	600	(ס) תָּר	שֵׁשׁ מֵאוֹת
200	ר	מֵאֵתַיִם	700	(ז) תָּשׁ	שִׁבְעַת מֵאוֹת
300	ש	שְׁלֹשׁ מֵאוֹת	800	(ח) תָּת	שְׁמֹנֶה מֵאוֹת
400	ת	אַרְבַּע מֵאוֹת	900	(ט) תָּתק	תְּשַׁע מֵאוֹת
500	תק (ד)	חֲמִשׁ מֵאוֹת			

(E) *Thousands.*

1,000	א	אַלֶּפֶּה	10,000	רַבּוּא, רַבּוֹ, רַבְבָּה
2,000	ב	אַלְפַּיִם	20,000	שְׁתֵּי רַבּוֹת
3,000	ג	שְׁלֹשַׁת אַלְפִּים	30,000	שְׁלֹשׁ רַבּוֹת
4,000	ד	אַרְבַּעַת אַלְפִּים	40,000	אַרְבַּע רַבּוּא
5,000	ה	חֲמִשַׁת אַלְפִּים	120,000 or 12 times 10,000	שְׁתֵּים עָשָׂרָה רַבּוֹ
6,000	ו	שִׁשַׁת אַלְפִּים		
7,000	ז	שִׁבְעַת אַלְפִּים	600,000	שֵׁשׁ מֵאוֹת אַלֶּפֶּה

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ERRATA.

Page 60, (b) E. g. דְּבַד read דְּבַר

76, § 183, *before* read *between*. Note. *cusative* read *causative*.

77, (3.) חֲרַפְקֶר read חֲרַפְקֶד

184, E. g. לֵאָא read לֵאָ

